

سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَمَّ ۝ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝ نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ۝ مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ۝ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۝ وَاللَّهُ عَزِيزٌ ذُو انْقِصَامٍ ۝ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۝

Sūrah Al 'Imrān (The Family of 'Imrān) 3

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyuul-Qayyūm* (the Ever Living, the One Who sustains and protects all that exists). 3. It is He Who has sent down the Book (the Qur'ān) to you (Muhammad ﷺ) with truth, confirming what came before it. And He sent down the Taurāt (Torah) and the Injil (Gospel), 4. Aforetime, as a guidance to mankind. And He sent down the Criterion [of judgement between right and wrong (this Qur'ān)]. Truly, those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, for them there is a severe torment; and Allāh is All-Mighty, All-Able of Retribution. 5. Truly, nothing is hidden from Allāh, in the earth or in the heaven.

| بِسْمِ اللَّهِ | | الرَّحْمَنِ | | الرَّحِيمِ | |
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| In the Name (of) Allah | | the Most Gracious | | the Most Merciful | |
| الْعَمَّ | اللَّهُ | لَا إِلَهَ | إِلَّا هُوَ | الْحَيُّ | الْقَيُّومُ |
| Alif-Lam-Mim | Allah | (there is) no god | but He | the Ever-Living | the Sustainer |
| نَزَلَ عَلَيْكَ | | الْكِتَابَ | بِالْحَقِّ | مُصَدِّقًا | لِمَا |
| He sent down to you | | the Book | with truth | confirming | what |
| | | | | بَيْنَ يَدَيْهِ | (is) before it |

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| هَدَى | مِنْ قَبْلُ | وَالْإِنْجِيلَ | وَأَنْزَلَ التَّوْرَةَ |
| (as) a guidance | before (this) | and the Gospel | and He sent down the Torah |
| إِنَّ الَّذِينَ كَفَرُوا | وَأَنْزَلَ الْفُرْقَانَ | | |
| indeed those who disbelieved | and He sent down the Criterion (the Qur'ān) | | |
| لِلنَّاسِ | لَهُمْ | عَذَابٌ | شَدِيدٌ |
| in (the) Verses (of) Allah | for them | (is) a torment | severe |
| وَأَنَّ اللَّهَ | إِنَّ اللَّهَ | لَا يَخْفَى | عَلَيْهِ |
| in (the) Verses (of) Allah | indeed Allah | is not hidden | from Him |
| دُونِ أَنْقَامٍ | دُونِ أَنْقَامٍ | دُونِ أَنْقَامٍ | دُونِ أَنْقَامٍ |
| All-Able of Retribution | All-Able of Retribution | All-Able of Retribution | All-Able of Retribution |
| فِي الْأَرْضِ | وَلَا | فِي السَّمَاءِ | |
| in the earth | and not | in the heaven | |

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ٦
الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ
فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ
إِلَّا اللَّهُ وَالرَّسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو
الْأَلْبَابِ ٧

6. He it is Who shapes you in the wombs as He wills. *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. 7. It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkām* (commandments), *Al-Farā'id* (obligatory duties) and *Al-Hudūd* (laws for the punishment of thieves, adulterers)]; and others not entirely clear. So, as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings except Allāh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding.

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| هُوَ | الَّذِي | يُصَوِّرُكُمْ | فِي الْأَرْحَامِ | كَيْفَ يَشَاءُ | لَا إِلَهَ |
| He (it is) | Who | shapes you | in the wombs | how He wills | (there is) no god |
| إِلَّا هُوَ | الْعَزِيزُ | الْحَكِيمُ | هُوَ | الَّذِي | أَنْزَلَ عَلَيْكَ |
| but He | the All-Mighty | the All-Wise | (it is) He | Who | sent down to you |
| الْكِتَابِ | مِنْهُ | ءَايَاتٍ | مُحْكَمَاتٍ | هُنَّ | أُمُّ |
| the Book | of it | (are) Verses | absolutely clear | which (are) | (the) basis |
| وَأُخَرُ | مُتَشَبِهَاتٍ | فَأَمَّا الَّذِينَ | فِي قُلُوبِهِمْ | زَيْغٌ | |
| and others | (are) not clear | so as for those | in whose hearts | (is) perversity | |
| فَيَتَّبِعُونَ | مَا تَشَبَهَ | مِنْهُ | ابْتِغَاءَ | الْفِتْنَةِ | وَابْتِغَاءَ |
| [so] they follow | what is unclear | of it | seeking | [the] mischief | and seeking |
| تَأْوِيلِهِ | وَمَا يَعْلَمُ تَأْوِيلَهُ | إِلَّا اللَّهُ | | | |
| its (real) meaning | and (does) not know its (real) meaning | except Allah | | | |
| وَالرَّاسِخُونَ | فِي الْعِلْمِ | يَقُولُونَ | ءَامَنَّا بِهِ | كُلُّ | |
| and those who are firmly rooted | in knowledge | they say | we believe in it | all | |
| مِّنْ عِنْدِ | رَبِّنَا | وَمَا يَذْكُرُ | إِلَّا | أُولَئِكَ | الْأَلْبَابِ |
| (is) from | our Lord | but (do) not heed | except | men | (of) understanding |

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower." 9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allāh never breaks His Promise." 10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.

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| رَبَّنَا | لَا تُغْرِغْ قُلُوبَنَا | بَعْدَ | إِذَا | هَدَيْتَنَا | وَهَبْ |
| our Lord | (do) not deviate our hearts | after | [when] | You have guided us | and grant |
| لَنَا | مِنْ لَدُنْكَ | رَحْمَةً | إِنَّكَ | أَنْتَ الْوَهَّابُ | رَبَّنَا |
| [to] us | from Yourself | mercy | indeed You | [You] (are) the Bestower | our Lord |
| إِنَّكَ | جَامِعُ | النَّاسِ | لِيَوْمٍ | لَا رَيْبَ | فِيهِ |
| surely You | (will) gather | mankind | on a Day | (there is) no doubt | in it |
| لَا يُخْلِفُ | الْمِيعَادَ | إِنَّ الَّذِينَ كَفَرُوا | | | |
| (does) not break | (His) Promise | indeed those who disbelieved | | | |
| عَنْهُمْ | أَمْوَالُهُمْ | وَلَا أَوْلَادُهُمْ | مِنْ اللَّهِ شَيْئًا | وَأُولَئِكَ | |
| [for] them | their wealth | and not their offspring | anything from Allah | and those | |
| هُمْ | وَقُودُ | النَّارِ | | | |
| [they] | (are) fuel | (of) the Fire | | | |

كَذَابِ عَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾ قُلْ لِلَّذِينَ كَفَرُوا سَعْيُهُمْ وَتَحْشُرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلِهِمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allāh seized (destroyed) them for their sins. And Allāh is Severe in punishment. 12. Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest." 13. There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e. the battle of Badr). One was fighting in the Cause of Allāh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their

number (although they were thrice their number). And Allāh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand.

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| كَذَابٍ | ءَالٍ | فِرْعَوْنَ | وَالَّذِينَ | مِنْ قَبْلِهِمْ |
| like (the) behaviour | (of the) people | (of) Pharaoh | and those | before them |
| كَذَّبُوا بِآيَاتِنَا | | فَأَخَذَهُمُ اللَّهُ | يَذُنُّوهُمْ | وَاللَّهُ |
| they belied Our Verses (revelation) | | so Allah seized them | for their sins | and Allah |
| شَدِيدٌ | الْعِقَابِ | قُلْ | لِلَّذِينَ كَفَرُوا | سَتُغْلَبُونَ |
| (is) Severe | (in) punishment | say | to those who disbelieved | you shall be over powered |
| وَتُحْشَرُونَ | إِلَىٰ جَهَنَّمَ | وَيَسَّ السَّيِّئَاتِ | وَيَسَّ السَّيِّئَاتِ | قَدْ كَانَ لَكُمْ |
| and gathered | to Hell | and (that) is an evil resting place | and (that) is an evil resting place | for you |
| ءَايَةٌ | فِي فِتْنَتَيْنِ الَّتِي تَقَاتَا | | فِي فِتْنَتَيْنِ الَّتِي تَقَاتَا | |
| a sign | in two groups which met (in combat) | | in two groups which met (in combat) | |
| فِي سَبِيلِ اللَّهِ | وَأُخْرَىٰ | كَافِرَةٌ | يَرَوْنَهُمْ | |
| in (the) Way (of) Allah | and the other | (was of) disbelievers | they were seeing them | |
| مِثْلَيْهِمْ | رَأَىٰ أَلْعَيْنِ | وَاللَّهُ يُؤَيِّدُ | بِنَصْرِهِ | مَنْ يَشَاءُ |
| twice of them | (with) their own eyes | and Allah supports | with His Victory | whom He wills |
| إِنَّ فِي ذَلِكَ | لَعِبْرَةً | لِّأُولِي | الْأَبْصَارِ | |
| indeed | surely (is) a lesson | for those who have | (understanding) eyes (to see) | |

زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ ﴿١٦﴾ قُلْ أُوْنِيْكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا
عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ
وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٧﴾

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return (Paradise with flowing rivers) with Him. 15. Say: "Shall I inform you of things far better than those? For *Al-Muttaqūn* (the pious) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwājun Mutahharatun* (purified mates or wives). And Allāh will be pleased with them. And Allāh is All-Seer of the (His) slaves."

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| زَيْنَ النَّاسِ | حُبُّ | الشَّهَوَاتِ | مِنَ النِّسَاءِ | وَالْبَنِينَ |
| beautified for people is | (the) love | (of) things they covet | from women | and children |
| وَالْقَنْطَرِ | الْمُقَنْطَرَةِ | مِنَ الذَّهَبِ | وَالْفِضَّةِ | وَالْخَيْلِ |
| and heaps | stored up | of gold | and silver | and horses |
| وَالْأَنْعَامِ | وَالْحَرْثِ | ذَلِكَ | مَتَعُ | الْحَيَاةِ |
| and cattle | and tilled land | that (are) | possessions | (of) the life |
| وَاللَّهِ | عِنْدَهُ | حُسْنُ | الْمَعَابِ | قُلْ |
| but Allah | with Him | (is the) excellent | abode to return | say |
| بِخَيْرٍ | مِّنْ ذَلِكَ | لِلَّذِينَ اتَّقَوْا | عِنْدَ | رَبِّهِمْ |
| of better | than that | for those who fear | with | their Lord |
| تَجْرِي مِنْ تَحْتِهَا | الْأَنْهَارُ | خَالِدِينَ | فِيهَا | وَأَزْوَاجٌ |
| flow beneath which | (the) rivers | they (will) abide forever | therein | and spouses |
| مُطَهَّرَةٌ | وَرِضْوَانٌ | مِّنَ اللَّهِ | وَاللَّهُ | بَصِيرٌ |
| pure | and Pleasure | of Allah | and Allah | (is) All-Seer of (His) slaves |

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ
وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾ شَهِدَ
اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ ﴿١٨﴾

16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." 17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allāh. Those who spend (give the *Zakāt* and alms in the way of Allāh) and those who pray and beg Allāh's Pardon in the last hours of the night. 18. Allāh bears witness that *Lā ilāha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

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| الَّذِينَ يَقُولُونَ | رَبَّنَا | إِنَّا آمَنَّا | فَاعْفِرْ | لَنَا | ذُنُوبَنَا |
| those who say | our Lord | indeed we have believed | so forgive | [for] us | our sins |
| وَقِنَا | عَذَابَ | النَّارِ | الصَّابِرِينَ | وَالصَّادِقِينَ | |
| and save us | (from the) punishment | (of) the Fire | the patient | and the truthful | |
| وَالْقَانِتِينَ | وَالْمُنْفِقِينَ | وَالْمُسْتَغْفِرِينَ | | | |
| and the obedient | and those who spend | and those who pray for forgiveness | | | |
| بِالْأَسْحَارِ | شَهِدَ اللَّهُ أَنَّهُ | لَا إِلَهَ | إِلَّا هُوَ | | |
| in the early morning | Allah bears witness that | (there is) no god | but He | | |
| وَالْمَلَائِكَةُ | وَأُولُوا | الْعِلْمِ | قَائِمًا | بِالْقِسْطِ | |
| and the angels | and men | (of) knowledge | standing firm | on justice | |
| لَا إِلَهَ | إِلَّا هُوَ | الْعَزِيزُ | الْحَكِيمُ | | |
| (that there is) no god | but He | the All-Mighty | the All-Wise | | |

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَاسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ۝

19. Truly, the religion with Allāh is Islam. Those who were given the Scripture (Jews and Christians) did not differ except out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) of Allāh, then surely, Allāh is Swift in calling to account. 20. So if they dispute with you (Muhammad ﷺ) say: "I have submitted myself to Allāh (in Islam), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islam)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is All-Seer of (His) slaves.

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| إِنَّ الدِّينَ | عِنْدَ اللَّهِ | الْإِسْلَامَ | وَمَا اخْتَلَفَ | الَّذِينَ أُوتُوا |
| truly the religion | with Allah | (is) Islam | and (did) not differ | those who were given |
| أَلْكِتَابَ | إِلَّا | مِنْ بَعْدِهَا | جَاءَهُمْ | الْعِلْمُ |
| the Scripture | except | after | had come to them | [the] knowledge |
| بَغْيًا | بَيْنَهُمْ | وَمَنْ يَكْفُرْ | بَيَّاتِ اللَّهِ | |
| (through) transgression | among themselves | and who disbelieves | in (the) Signs (of) Allah | |
| فَإِنَّ اللَّهَ | سَرِيعٌ | الْحِسَابِ | فَإِنْ حَاجُّوكَ | فَقُلْ |
| then verily Allah | (is) Swift | (in) reckoning | so if they argued with you | then say |
| أَسَلَّمْتُ وَجْهِي | لِلَّهِ | وَمَنْ | اتَّبَعَنِي | وَقُلْ |
| I have submitted my face | to Allah | and who | followed me | and say |
| لِلَّذِينَ أُوتُوا | الْكِتَابَ | وَالْأُمِّيِّينَ | ءَاسَلَّمْتُ | |
| to those who were given | the Scripture | and illiterates | (do) you submit yourselves? | |
| فَإِنْ أَسَلَّمُوا | فَقَدْ أَهْتَدَوْا | وَإِنْ تَوَلَّوْا | فَإِنَّمَا | |
| so if they submit | then indeed they are rightly guided | but if they turn away | then only | |
| عَلَيْكَ | أَبْلَغُ | وَاللَّهُ | بَصِيرٌ بِالْعِبَادِ | |
| upon you | (is) to convey | and Allah | (is) All-Seer of (His) slaves | |

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّاتِ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ

الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾
 الَّذِينَ حِطَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾
 أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ
 يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

21. Verily, those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and kill the Prophets without right, and kill those men who order just dealings,... then announce to them a painful torment.
 22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers. 23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allāh to settle their dispute, then a party of them turned away, and they are averse.

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| وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ | | بِآيَاتِ اللَّهِ | | إِنَّ الَّذِينَ يَكْفُرُونَ | |
| without | | and slay the Prophets | | in (the) Verses (of) Allāh | |
| verily those who disbelieve | | and slay those who | | right | |
| وَيَقْتُلُونَ الَّذِينَ | | يَأْمُرُونَ بِالْقِسْطِ | | حَقِّ | |
| and slay those who | | command [with] justice | | of the people | |
| فَبَشِّرْهُمْ | | بِعَذَابٍ أَلِيمٍ ﴿٢١﴾ | | أُولَئِكَ | |
| then give them tidings | | of a torment | | they | |
| أُولَئِكَ | | أُولَئِكَ | | أُولَئِكَ | |
| (are) those | | painful | | they | |
| وَمَا | | وَالْآخِرَةِ | | وَمَا | |
| and not | | and (in) the Hereafter | | and not | |
| حِطَّتْ أَعْمَالُهُمْ | | فِي الدُّنْيَا | | وَمَا | |
| whose works went to waste | | in this world | | and not | |
| لَهُمْ | | مِّن نَّاصِرِينَ ﴿٢٢﴾ | | أَلَمْ تَرَ إِلَى الَّذِينَ | |
| they (will) have | | any helpers | | [to] those who | |
| أُوتُوا نَصِيبًا | | مِّنَ الْكِتَابِ | | إِلَى كِتَابِ اللَّهِ | |
| have been given a portion | | of the Scripture | | to (the) Book (of) Allāh | |
| يَحْكُمَ بَيْنَهُمْ | | ثُمَّ يَتَوَلَّى فَرِيقٌ | | مُعْرِضُونَ ﴿٢٣﴾ | |
| to judge between them | | then turns away a party | | (are) averse | |
| وَهُمْ | | مِنْهُمْ | | وَهُمْ | |
| and they | | of them | | and they | |

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا

يَقْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾ قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them. 25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly. 26. Say (O Muhammad ﷺ): "O Allāh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.

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| ذَٰلِكَ | بِأَنَّهُمْ قَالُوا | لَن نَّمَسْكَنَا | النَّارُ | إِلَّا أَيَّامًا | مَّعْدُودَاتٍ |
| this | (is) because they say | will never touch us | the Fire | but (for) days | numbered |
| وَعَرَّهُمْ | فِي دِينِهِمْ | مَا كَانُوا | يَقْتَرُونَ ﴿٢٤﴾ | فَكَيْفَ | |
| and deceived them | in their religion | what they used to | invent | then how | |
| إِذَا | جَمَعْنَاهُمْ | لِيَوْمٍ | لَّا رَيْبَ | فِيهِ | |
| when | We shall gather them | on a Day | (there is) no doubt | about which | |
| وُوفِّيَتْ | كُلُّ | نَفْسٍ | مَا كَسَبَتْ | وَهُمْ | |
| and would be paid in full | every | person | what he has earned | and they | |
| لَا يُظْلَمُونَ ﴿٢٥﴾ | قُلِ اللَّهُمَّ | مَلِكُ | الْمُلْكِ | تُؤْتِي الْمُلْكَ | |
| would not be wronged | say O Allah | Lord | (of) the dominion | You give the dominion | |
| مَنْ تَشَاءُ | وَتَنْزِعُ الْمُلْكَ | مِمَّن تَشَاءُ | وَتُعِزُّ | | |
| (to) whom You will | and take away the dominion | from whom You will | and You exalt | | |
| مَنْ تَشَاءُ | وَتُذِلُّ | مَنْ تَشَاءُ | بِيَدِكَ | الْخَيْرُ | |
| whom You will | and You humiliate | whom You will | in Your Hand | (is) the good | |

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
(are) All-Powerful thing over every verily You

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَّةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ. وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account). 28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers) instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself (His punishment), and to Allāh is the final return.

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| تُولِجُ اللَّيْلَ | فِي النَّهَارِ | وَتُؤَلِّجُ النَّهَارَ | فِي اللَّيْلِ |
| You enter the night | into the day | and You enter the day | into the night |
| وَتُخْرِجُ الْحَيَّ | مِنَ الْمَيِّتِ | وَتُخْرِجُ الْمَيِّتَ | مِنَ الْحَيِّ |
| and You bring the living | out of the dead | and You bring the dead | out of the living |
| وَتَرْزُقُ | مَنْ تَشَاءُ | بِغَيْرِ | حِسَابٍ ﴿٢٧﴾ |
| and You give sustenance | (to) whom You will | without | measure (account) |
| لَا يَتَّخِذِ الْمُؤْمِنُونَ | الْكَافِرِينَ | أَوْلِيَاءَ | مِنْ دُونِ الْمُؤْمِنِينَ |
| let not the believers take | the disbelievers | (as their) allies | (of) the believers instead |
| وَمَنْ | يَفْعَلْ ذَلِكَ | فَلَيْسَ | مِنَ اللَّهِ |
| and whoever | does that | then he is not | from Allah |
| إِلَّا | فِي شَيْءٍ | وَيُحَذِّرْكُمْ اللَّهُ | نَفْسَهُ |
| except | in anything | and Allah warns you | (of) Himself |
| أَنْ تَتَّقُوا | مِنْهُمْ | تُقَّةً | |
| that you fear | from them | (for) protection | |

وَالِىَ اللَّهِ الْمَصِيرُ ﴿٣٠﴾

and to Allah (is) the final return

قُلْ إِنْ تَخْفَوْنَ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣١﴾

29. Say (O Muhammad ﷺ): "Whether you hide what is in your breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is Able to do all things." 30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allāh warns you against Himself (His punishment) and Allāh is full of kindness to (His) slaves.

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| قُلْ | إِنْ تَخْفَوْنَ | مَا | فِي صُدُورِكُمْ | أَوْ تُبْدُوهُ | يَعْلَمُهُ اللَّهُ |
| say | whether you conceal | what | (is) in your breasts | or you reveal it | Allah knows it |
| وَيَعْلَمُ مَا | فِي السَّمَوَاتِ | وَمَا | فِي الْأَرْضِ | وَاللَّهُ | |
| and He knows what | (is) in the heavens | and what | (is) in the earth | and Allah | |
| عَلَى كُلِّ شَيْءٍ | قَدِيرٌ ﴿٣٠﴾ | يَوْمَ | تَجِدُ كُلُّ | نَفْسٍ | |
| thing over every | (is) All-Powerful | (on the) Day (when) | shall find every | soul | |
| مَّا عَمِلَتْ | مِنْ خَيْرٍ | مُحْضَرًا | وَمَا عَمِلَتْ | مِنْ سُوءٍ | |
| what it has done | of good | confronted | and what it has done | of evil | |
| تَوَدُّ لَوْ | أَنَّ بَيْنَهَا | وَبَيْنَهُ | أَمَدًا | بَعِيدًا | |
| it will wish [if] | that (there were) between it | and between that | a distance | great | |
| وَيُحَذِّرُكُمُ اللَّهُ | نَفْسَهُ | وَاللَّهُ | رَءُوفٌ بِالْعِبَادِ ﴿٣١﴾ | | |
| and Allah warns you | (of) Himself | and Allah | (is) Very Kind to (His) slaves | | |

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٢﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾ إِنَّ اللَّهَ أَصْطَفَىٰ
 ءَادَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ
 وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

31. Say (O Muhammad ﷺ to mankind): "If you (really) love Allāh, then follow me (i.e. accept Islamic Monotheism, follow the Qur'ān and the Sunnah), Allāh will love you and forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful." 32. Say (O Muhammad ﷺ): "Obey Allāh and the Messenger (Muhammad ﷺ)." But if they turn away, then Allāh does not like the disbelievers. 33. Allāh chose Adam, Nūh (Noah), the family of Ibrāhīm (Abraham) and the family of `Imrān above the `Ālamīn (mankind and jinn) (of their times). 34. Offspring, one of the other, and Allāh is All-Hearer, All-Knower.

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| قُلْ | إِنْ كُنْتُمْ | تُحِبُّونَ اللَّهَ | فَاتَّبِعُونِي | يُحِبَّكُمْ اللَّهُ | وَيَغْفِرَ | لَكُمْ |
| [for] you | and | forgive | Allah would love you | then follow me | love Allah | if you say |
| ذُنُوبَكُمْ | وَاللَّهُ | غَفُورٌ | رَحِيمٌ | قُلْ | أَطِيعُوا اللَّهَ وَالرَّسُولَ | |
| obey Allah and the Messenger | say | Most Merciful | (is) All-Forgiving | and Allah | your sins | |
| فَإِنْ تَوَلَّوْا | فَإِنَّ اللَّهَ | لَا يُحِبُّ الْكَافِرِينَ | | | | |
| and if they turn away | then indeed Allah | (does) not like the disbelievers | | | | |
| إِنَّ اللَّهَ أَصْطَفَىٰ ءَادَمَ | وَنُوحًا | وَآلَ | إِبْرَاهِيمَ | وَآلَ | | |
| and (the) family | (of) Abraham | and (the) family | and Noah | truly Allah chose Adam | | |
| عِمْرَانَ | عَلَى الْعَالَمِينَ | ذُرِّيَّةً | بَعْضُهَا | مِنْ بَعْضٍ | | |
| (of) Imran | above the mankind | offspring | some of them | from (the) others | | |
| وَاللَّهُ | سَمِيعٌ | عَلِيمٌ | | | | |
| and Allah | (is) All-Hearing | All-Knowing | | | | |

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ
 الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ

الَّذِكْرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٥﴾

35. (Remember) when the wife of ʿImrān said: “O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing.” 36. Then when she gave birth to her [child Maryam (Mary)], she said: “O my Lord! I have given birth to a female child,” – and Allāh knew better what she brought forth, – “And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allāh) for her and for her offspring from Shaitān (Satan), the outcast.”

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| إِذْ قَالَتْ | أَمْرَأْتُ | عِمْرَانَ | رَبِّ | إِنِّي نَذَرْتُ | لَكَ |
| when said | (the) woman (wife) | (of) Imran | my Lord | indeed I have vowed | to You |
| مَا فِي | بَطْنِي | مُحَرَّرًا | فَتَقَبَّلْ | مِنِّْي | إِنَّكَ |
| what (is) in | my womb | (to be) dedicated | so accept | from me | indeed You |
| أَنْتَ السَّمِيعُ | الْعَلِيمُ ﴿٣٦﴾ | فَلَمَّا | وَضَعْتُهَا | قَالَتْ رَبِّ | |
| [You] (are) All-Hearing | All-Knowing | then when | she delivered her | she said my Lord | |
| إِنِّي | وَضَعْتُهَا | أُنْثَىٰ | وَاللَّهُ أَعْلَمُ | بِمَا وَضَعْتُ | |
| indeed I | have delivered | a female | and Allah knows better | [of] what she delivered | |
| وَلَيْسَ الذَّكَرُ | كَالْأُنْثَىٰ | وَإِنِّي | سَمَّيْتُهَا | مَرْيَمَ | وَإِنِّي |
| and the male is not | like the female | and indeed I | have named her | Mary | and indeed I |
| أُعِيذُهَا | بِكَ | وَذُرِّيَّتَهَا | مِنَ الشَّيْطَانِ | الرَّجِيمِ ﴿٣٧﴾ | |
| seek refuge for her | with You | and her offspring | from Satan | the rejected | |

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُؤُا أَنَّىٰ لَكَ هَٰذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

37. So, her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyā (Zechariah). Every time he entered *Al-Mihrāb* to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit. 38. At that time Zakariyyā (Zechariah) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

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| فَقَبَّلَهَا | رَبُّهَا | بِقَبُولٍ | حَسَنٍ | وَأَنْبَتَهَا | نَبَاتًا |
| so accepted her | her Lord | with acceptance | good | and made her grow | growth |
| حَسَنًا | وَكَفَّلَهَا | زَكَرِيَّا | كُلَّمَا | دَخَلَ عَلَيْهَا | زَكَرِيَّا |
| good | and put her in (the) care of | whenever Zachariah | whenever Zachariah | entered (to see) her | Zachariah |
| الْمِحْرَابِ | وَجَدَ عِنْدَهَا | رِزْقًا | قَالَ يَمْرُومُ | | |
| (at her) praying place | he found her (provided) with | food | he said O Mary | | |
| أَنِّي | لَكَ هَذَا | قَالَتْ هُوَ | مِنْ عِنْدِ اللَّهِ | إِنَّ اللَّهَ يَرْزُقُ | |
| from where | this | she said this | (is) from Allah | verily Allah provides sustenance | |
| مَنْ يَشَاءُ | بِغَيْرِ | حِسَابٍ | هُنَالِكَ | دَعَا زَكَرِيَّا | |
| (to) whom He wills | without | measure | there | Zachariah invoked | |
| رَبِّهِ | قَالَ رَبِّ | هَبْ لِي | مِنْ لَدُنْكَ | ذُرِّيَّةَ | طَيِّبَةً |
| his Lord | he said my Lord | grant me | from Yourself | offspring | good |
| | إِنَّكَ | سَمِيعُ الدُّعَاءِ | | | |
| | indeed You | (are) All-Hearer (of) invocation | | | |

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٨﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٣٩﴾

39. Then the angels called him, while he was standing in prayer in *Al-Mihrāb* (a praying place or a private room), (saying): "Allāh gives you glad tidings of

Yahyâ (John), confirming (believing in) the Word from Allāh [i.e. the creation of ʿĪsā (Jesus), the Word from Allāh ("Be!" – and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous." 40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allāh) said: "Thus Allāh does what He wills."

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| فَنَادَتْهُ | الْمَلَائِكَةُ | وَهُوَ | قَائِمٌ | يُصَلِّي فِي الْمَحَرَابِ |
| then called him | the angels | while he | was standing | praying in the prayer place |
| أَنَّ اللَّهَ يَبْشِرُكَ | بِكَلِمَةٍ | مُّصَدِّقًا | بِحَيِّ | مِّنَ اللَّهِ |
| that Allah gives you glad tidings | of the Word | confirming | of John | from Allah |
| وَسَيِّدًا | وَحَصُورًا | وَنَبِيًّا | مِّنَ الصَّالِحِينَ | قَالَ رَبِّ |
| and noble | and chaste | and a Prophet | from (among) the righteous | he said my Lord |
| أَنِّي يَكُونُ | لِي | عَلَّمٌ | وَقَدْ بَلَغَنِي | الْكِبَرُ |
| how is it | I have | a son | when has overtaken me | the old age |
| عَاقِرٌ | قَالَ | كَذَلِكَ اللَّهُ يَفْعَلُ | مَا يَشَاءُ | |
| (it) barren | He said | thus Allah does | what He wills | |

قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَآذَنًا رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ﴿٤١﴾ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يَمْرُؤُا أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

41. He said: "O my Lord! Make a sign for me." (Allāh) said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning." 42. And (remember) when the angels said: "O Maryam (Mary)! Verily, Allāh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the ʿĀlamīn (mankind and jinn) (of her lifetime)." 43. "O Maryam (Mary)! Submit yourself with obedience to your Lord (Allāh, by worshipping none but Him Alone) and prostrate yourself, and bow down along with Ar-Rākīʿūn (those

who bow down).“

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| قَالَ عَائِتُكَ | ءَايَةً | أَجْعَلِ لِي | قَالَ رَبِّ |
| He said your sign | a sign | make for me | he said my Lord |
| إِلَّا رَمَزًا | أَيَّامٍ | ثَلَاثَةً | أَلَّا تُكَلِّمَ النَّاسَ |
| except (by) gesture | days | (for) three | (is) that you shall not speak to the people |
| وَالْإِبْكَرِ | بِالْعَشِيِّ | وَسَبِّحْ | كَثِيرًا |
| and (in) the morning | in the evening | and glorify (Him) | much |
| وَإِذْ | قَالَتِ الْمَلٰٓئِكَةُ | يَمْرِيْمُ | وَاذْكُرْ رَبَّكَ |
| and when | the angels said | O Mary | and remember your Lord |
| وَصَطَفٰٓكَ | عَلٰٓى نِسَآءٍ | اَلْعٰلَمِيْنَ | يَمْرِيْمُ |
| and chosen you | above (the) women | (of) the world | O Mary |
| اَقْنِيْ | وَاَزْكِيْ مَعَ | الرَّٰكِعِيْنَ | وَصَطَفٰٓكَ |
| remain devout | and bow down with | those who bow down | and chosen you |
| وَأَسْجُدِ | لِرَبِّكَ | وَأَسْجُدِ | وَأَسْجُدِ |
| and prostrate (yourself) | to your Lord | and prostrate (yourself) | and prostrate (yourself) |

ذٰلِكَ مِّنْ اَنْبِآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَمَهُمْ اَيُّهُمْ يَكْفُلُ
مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ ﴿١٩﴾ اِذْ قَالَتِ الْمَلٰٓئِكَةُ يَمْرِيْمُ اِنَّ اِلٰهَ
يُبَشِّرُكَ بِكَلِمَةٍ مِّنْهُ اَسْمُهُ الْمَسِيْحُ عِيسٰى ابْنُ مَرْيَمَ وَجِيْهًا فِى الدُّنْيَا وَالْآخِرَةِ وَمِنْ
الْمُقَرَّبِيْنَ ﴿٢٠﴾

44. This is (a part) of the news of the *Ghaib* (Unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad ﷺ). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. 45. (Remember) when the angels said: “O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word [“Be!” – and he was! i.e. ‘Īsā (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah ‘Īsā (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allāh.”

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| ذَٰلِكَ | مِنْ أَنْبَاءٍ | الْغَيْبِ | نُوحِيهِ | إِلَيْكَ |
| this | (is) from (the) news | (of) Unseen | We inspire (reveal) it | to you |
| وَمَا كُنْتَ لَدَيْهِمْ | إِذْ يُلْقُونَ | أَقْلَمَهُمْ | | |
| and you were not with them | when they threw | their pens | | |
| أَيُّهُمْ يَكْفُلُ | مَرْيَمَ | وَمَا كُنْتَ لَدَيْهِمْ | | |
| (as to) which of them takes care of | Mary | and you were not with them | | |
| إِذْ يَخْتَصِمُونَ ﴿٤٦﴾ | إِذْ قَالَتِ الْمَلٰٓئِكَةُ | يَمْرَيْمُ | إِنَّ اللَّهَ يُبَشِّرُكَ | |
| when when they disputed | the angels said | O Mary | verily Allah gives you glad tidings | |
| بِكَلِمَةٍ | مِّنْهُ | أَسْمُهُ | الْمَسِيحُ | عِيسَى ابْنُ مَرْيَمَ |
| of a Word | from Him | his name | (is) Messiah | son Jesus |
| | | | | وَجِئَهَا |
| | | | | hona |
| فِي الدُّنْيَا | وَالْآخِرَةِ | وَمِنَ الْمُقَرَّبِينَ ﴿٤٧﴾ | | |
| in this world | and (in) the Hereafter | and of those who are near (to Allah) | | |

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّٰلِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَٰلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ الْكِتَٰبَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنجِيلَ ﴿٤٨﴾

46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous." 47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allāh creates what He wills. When He has decreed something, He says to it only: "Be!" – and it is. 48. And He (Allāh) will teach him [‘Isā (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurāt (Torah) and the Injil (Gospel).

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| وَيُكَلِّمُ النَّاسَ | فِي الْمَهْدِ | وَكَهْلًا | | |
| and he will speak to the people | in the cradle | and (in) maturity | | |
| وَمِنَ الصَّٰلِحِينَ ﴿٤٦﴾ | قَالَتْ رَبِّ | أَنَّى يَكُونُ | لِي | وَلَدٌ |
| and (he will be) of the righteous | she said my Lord | how is it | I have | a son |

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| وَلَمْ يَمَسِّنِي | بَشَرٌ | قَالَ | كَذَلِكَ اللَّهُ يَخْلُقُ | مَا يَشَاءُ |
| when (did) not touch me | any man | He said | thus Allah creates | whatever He wills |
| إِذَا قَضَىٰ | أَمْرًا | فَإِنَّمَا يَقُولُ | لَهُ | كُنْ |
| when He decrees | a thing | then only He says | to it | be |
| وَيُعَلِّمُهُ | الْكِتَابَ | وَالْحِكْمَةَ | وَالْتَّوْرَةَ | وَالْإِنْجِيلَ |
| and He will teach him | the Book | and the Wisdom | and the Torah | and the Gospel |

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

49. And will make him [ʿIsā (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allāh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, in that is a sign for you, if you are believers.

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| وَرَسُولًا | إِلَىٰ بَنِي | إِسْرَءِيلَ | أَنِّي | قَدْ جِئْتُكُمْ |
| and a Messenger | to (the) Children | (of) Israel | that I | surely have come to you |
| بِآيَةٍ | مِّن رَّبِّكُمْ | أَنِّي أَخْلُقُ | لَكُمْ | مِّنَ الطِّينِ |
| with a sign | from your Lord | that I will make | for you | like (the) figure from clay |
| الطَّيْرِ | فَأَنْفُخُ فِيهِ | فَيَكُونُ طَيْرًا | بِإِذْنِ اللَّهِ | |
| (of) a bird | then I will breathe | and it would become a bird into it | by (the) Leave (of) Allah | |
| وَأُبْرِئُ الْأَكْمَهَ | وَالْأَبْرَصَ | وَأُحْيِي الْمَوْتَىٰ | | |
| and I will heal the born blind | and the leper | and I will bring to life the dead | | |
| بِإِذْنِ اللَّهِ | وَأُنَبِّئُكُمْ | بِمَا تَأْكُلُونَ | وَمَا تَدْخِرُونَ | |
| by (the) Leave (of) Allah | and I will inform you | of what you eat | and what you store | |

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| فِي بُيُوتِكُمْ | إِنَّ | فِي ذَلِكَ | لَآيَةً | لَكُمْ | إِنْ كُنْتُمْ مُؤْمِنِينَ |
| in your houses | surely | in this | indeed a sign | for you | if you are believers |

وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلِأَحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ
وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ
هَذَا صِرَاطٌ مُسْتَقِيمٌ ۖ فَلَمَّا أَحَسَّ عِيسَى مِنْهُمْ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى
اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ۖ

50. "And I have come confirming that which was before me of the Taurāt (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allāh and obey me.
51. "Truly, Allāh is my Lord and your Lord, so worship Him (Alone). This is a Straight Path." 52. Then when 'Isā (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allāh's Cause?" Al-Hawāriyyūn (the disciples) said: "We are the helpers of Allāh (i.e., we will strive in His Cause!); we believe in Allāh, and bear witness that we are Muslims (i.e. we submit to Allāh)."

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| وَمُصَدِّقًا | لِمَا | بَيْنَ يَدَيَّ | مِنَ التَّوْرَةِ | وَلِأَحِلَّ |
| and confirming | that which | (was) before me | of the Torah | and to make lawful |
| لَكُمْ بَعْضَ | الَّذِي | حُرِّمَ عَلَيْكُمْ | وَجِئْتُكُمْ | بِآيَةٍ |
| to you | part | was forbidden to you | and I have come to you | with a sign |
| مِنْ رَبِّكُمْ | فَاتَّقُوا اللَّهَ | وَأَطِيعُونِ | إِنَّ اللَّهَ | رَبِّي وَرَبُّكُمْ |
| from your Lord | so fear Allah | and obey me | verily Allah | and your Lord |
| فَأَعْبُدُوهُ | هَذَا | صِرَاطٌ | مُسْتَقِيمٌ | فَلَمَّا أَحَسَّ |
| so worship Him | this | a Path | Straight | but when became conscious |
| عِيسَى | مِنْهُمْ | الْكُفْرَ | قَالَ مَنْ | أَنْصَارِي إِلَى اللَّهِ |
| Jesus | of their | disbelief | he said who | my helpers |
| قَالَ الْحَوَارِيُّونَ | نَحْنُ | أَنْصَارُ اللَّهِ | ءَامَنَّا بِاللَّهِ | |
| the disciples said | we (are) | (the) helpers of Allah | we believe in Allah | |

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| وَأَشْهَدُ | بِأَنَّا | مُسْلِمُونَ ﴿٥٣﴾ |
| and bear witness | that we | (are) Muslims |

رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾ وَمَكْرُؤًا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٥٤﴾ إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنِ مَرْيَمَ ارْفَعْكَ إِلَىٰ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

53. "Our Lord! We believe in what You have sent down, and we follow the Messenger [ʿĪsā (Jesus)]; so write us down among those who bear witness (to the truth, i.e. *Lā ilāha illallāh* – none has the right to be worshipped but Allāh)."

54. And they (disbelievers) plotted [to kill ʿĪsā (Jesus)], and Allāh planned too. And Allāh is the Best of those who plan. 55. And (remember) when Allāh said: "O ʿĪsā (Jesus)! I will make you sleep and raise you to Myself and clear you [of the forged statement that ʿĪsā (Jesus) is Allāh's son] of those who disbelieve, and I will make those who follow you (monotheists, who worship none but Allāh) superior to those who disbelieve [in the Oneness of Allāh, or disbelieve in some of His Messengers, e.g. Muhammad ﷺ, ʿĪsā (Jesus), Mūsā (Moses), or in His Holy Books, e.g. the Taurāt (Torah), the Injil (Gospel), the Qurʾān] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

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| رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ | وَاتَّبَعْنَا الرَّسُولَ | وَأَشْهَدُ | بِأَنَّا | مُسْلِمُونَ ﴿٥٣﴾ |
| our Lord we believe | in what You have sent down | and we follow the Messenger | that we | (are) Muslims |
| فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾ | وَمَكْرُؤًا وَمَكَرَ اللَّهُ | وَمَكْرُؤًا وَمَكَرَ اللَّهُ | وَمَكْرُؤًا وَمَكَرَ اللَّهُ | وَمَكْرُؤًا وَمَكَرَ اللَّهُ |
| with so write us | and they planned | and Allah planned | those who bear witness | and Allah planned |
| وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٥٤﴾ | إِذْ قَالَ اللَّهُ | يَٰعِيسَى ابْنِ مَرْيَمَ | ارْفَعْكَ إِلَىٰ | وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا |
| and Allah (is the) Best | when Allah said | O Jesus | to Myself | and raise you |
| وَرَفِيعُكَ | إِلَىٰ | وَمُطَهِّرُكَ | وَمُطَهِّرُكَ | وَمُطَهِّرُكَ |
| (will) take you | and raise you | to Myself | and (will) purify you | of those who disbelieve |

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| وَجَاعِلٌ | الَّذِينَ | اتَّبِعُوكَ | فَوْقَ | الَّذِينَ كَفَرُوا |
| and I (will) make | those who | follow you | superior (to) | those who disbelieve |
| إِلَى يَوْمِ | الْقِيَمَةِ | ثُمَّ | إِلَى | مَرْجِعِكُمْ |
| till (the) Day | (of) Resurrection | then | to Me | (is) your return |
| فَأَحْكُمُ بَيْنَكُمْ | فِيمَا كُنْتُمْ | فِيهِ | تَخْلِفُونَ | |
| and I shall judge between you | in which you used to | [in it] | differ | |

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَالَهُمْ مِّن نَّصِيرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers." 57. And as for those who believe (in the Oneness of Allāh) and do righteous good deeds, Allāh will pay them their reward in full. And Allāh does not like the Zālimūn (polytheists and wrongdoers). 58. This is what We recite to you (O Muhammad ﷺ) of the Verses and the Wise Reminder (i.e. the Qur'ān). 59. Verily, the likeness of 'Īsā (Jesus) before Allāh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" – and he was.

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| فَأَمَّا الَّذِينَ كَفَرُوا | فَأَعَذِّبُهُمْ | عَذَابًا | شَدِيدًا | |
| then as to those who disbelieve | I shall punish them | (with) a torment | severe | |
| فِي الدُّنْيَا | وَمَا | لَهُمْ | مِّن نَّصِيرِينَ | |
| in this world | and not | they (will) have | any helpers | |
| وَأَمَّا الَّذِينَ ءَامَنُوا | وَعَمِلُوا الصَّالِحَاتِ | فَيُوَفِّيهِمْ | | |
| and as to those who believe | and do righteous deeds | then He will grant them in full | | |
| أُجُورَهُمْ | وَاللَّهُ | لَا يُحِبُّ الظَّالِمِينَ | ذَلِكَ | |
| their reward | and Allah | (does) not love the wrongdoers | this | |

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| نَتْلُوهُ | عَلَيْكَ | مِنَ الْآيَاتِ | وَالذِّكْرِ | الْحَكِيمِ ﴿٦٠﴾ |
| (is what) We recite [it] | to you | of the Verses | and the Reminder | Wise |
| إِنِّ مِثْلَ | عِيسَى | عِنْدَ اللَّهِ | كَمِثْلِ | ءَادَمَ |
| indeed (the) similitude | (of) Jesus | before Allah | (is) like (the) similitude | (of) Adam |
| خَلَقَهُ | مِنْ تُرَابٍ | ثُمَّ | قَالَ لَهُ | كُنْ فَيَكُونُ ﴿٦١﴾ |
| He created him | from dust | then | He said to him | and he was |

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

60. (This is) the truth from your Lord, so be not of those who doubt. 61. Then whoever disputes with you concerning him [‘Īsā (Jesus)] after (all this) knowledge that has come to you [i.e. ‘Īsā (Jesus) being a slave of Allāh, and having no share in Divinity], say (O Muhammad ﷺ): “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allāh upon those who lie.” 62. Verily, this is the true narrative [about the story of ‘Īsā (Jesus)], and *Lā ilāha illallāh* (none has the right to be worshipped but Allāh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allāh is the All-Mighty, the All-Wise.

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| الْحَقُّ | مِنْ رَبِّكَ | فَلَا تَكُنْ | مِنَ الْمُمْتَرِينَ ﴿٦٠﴾ | فَمَنْ |
| (this is) the truth | from your Lord | so be not | of the doubters | and whoever |
| حَاجَّكَ | فِيهِ مِنْ بَعْدِ | مَا | جَاءَكَ | مِنَ الْعِلْمِ |
| disputes with you | after in it | what | has come to you | of the knowledge |
| فَقُلْ تَعَالَوْا | نَدْعُ أَبْنَاءَنَا | وَأَبْنَاءَكُمْ | وَنِسَاءَنَا | وَنِسَاءَكُمْ |
| come then say | let us call our sons | and your sons | and our women | and your women |

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| وَأَنفُسَنَا | وَأَنفُسَكُمْ | ثُمَّ نَبْتَهِلُ | فَنَجْعَلُ لَعْنَتَ اللَّهِ |
| and ourselves | and yourselves | then we pray humbly | and we invoke (the) Curse (on) Allah |
| عَلَى الْكَاذِبِينَ | إِنَّ هَذَا | لَهُوَ | الْقَصَصُ الْحَقُّ |
| on the liars | verily this | surely it | the story true |
| إِلَّا اللَّهُ | وَأِنَّ اللَّهَ | لَهُوَ الْعَزِيزُ | الْحَكِيمُ |
| but Allah | and indeed Allah | surely He the All-Mighty | the All-Wise |

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾ قُلْ يَٰأَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allāh is All-Aware of those who do mischief. 64. Say (O Muhammad ﷺ): “O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh.” Then, if they turn away, say: “Bear witness that we are Muslims.”

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| فَإِنْ تَوَلَّوْا | فَإِنَّ اللَّهَ | عَلِيمٌ بِالْمُفْسِدِينَ | قُلْ يَٰأَهْلَ |
| and if they turn away | then surely Allah | All-Aware of mischief-makers | say O people |
| الْكِتَابِ | تَعَالَوْا إِلَىٰ كَلِمَةٍ | سَوَاءٍ | بَيْنَنَا |
| (of) the Scripture | come to a word | common | between us |
| أَلَّا نَعْبُدَ | إِلَّا اللَّهَ | وَلَا نُشْرِكَ | بِهِ شَيْئًا |
| that we worship not | but Allah | and we associate not | with Him |
| وَلَا يَتَّخِذَ | بَعْضُنَا | بَعْضًا | أَرْبَابًا |
| and shall not take | some of us | others | lords |
| فَقُولُوا | اشْهَدُوا بِأَنَّا | مُسْلِمُونَ | فَإِنْ تَوَلَّوْا |
| then tell (them) | bear witness that we | Muslims | then if they turn away |

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَآأَنْتُمْ هَؤُلَاءِ حُجِّجْتُمْ فِيمَا لَكُمْ بِهِ ۚ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ ۚ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhim (Abraham), while the Taurāt (Torah) and the Injil (Gospel) were not revealed till after him? Have you then no sense? 66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allāh Who knows, and you know not. 67. Ibrāhim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanīfa* (Islamic Monotheism – to worship none but Allāh Alone) and he was not of *Al-Mushrikūn*.

| | | | | | | | | |
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| يَا أَهْلَ الْكِتَابِ | لِمَ تُحَاجُّونَ | فِي إِبْرَاهِيمَ | وَمَا أُنْزِلَتِ | while were not sent down | about Abraham | why do you dispute | (of) the Scripture | O people |
| التَّوْرَةُ | وَالْإِنْجِيلُ | إِلَّا | مِنْ بَعْدِهِ | هَآأَنْتُمْ | أَفَلَا تَعْقِلُونَ | Lo you (are) then (do) you not understand? | after him | but and the Gospel the Torah |
| هَؤُلَاءِ | حُجِّجْتُمْ فِيمَا | لَكُمْ بِهِ | عِلْمٌ | فَلِمَ تُحَاجُّونَ | why then you dispute | knowledge of which you have | have disputed about that | those who |
| فِيمَا | لَيْسَ لَكُمْ بِهِ | عِلْمٌ | وَاللَّهُ يَعْلَمُ | وَأَنْتُمْ لَا تَعْلَمُونَ | مَا كَانَ إِبْرَاهِيمُ | يَهُودِيًّا | وَلَا نَصْرَانِيًّا | nor a Christian a Jew Abraham was neither know not and you |
| وَلَكِنْ كَانَ حَنِيفًا | مُسْلِمًا | وَمَا كَانَ | مِنَ الْمُشْرِكِينَ | of the polytheists | and he was not | Muslim | and but he was a wholly devoted | |

إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لََّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ

وَمَا يَشْعُرُونَ ﴿٦٨﴾ يَأْهَلُ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٦٩﴾
يَأْهَلُ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧٠﴾

68. Verily, among mankind who have the best claim to Ibrāhīm (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allāh is the *Walī* (Protector and Helper) of the believers. 69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. 70. "O people of the Scripture (Jews and Christians)! Why do you disbelieve in the *Ayāt* of Allāh, [the Verses about Prophet Muhammad ﷺ present in the Taurāt (Torah) and the Injil (Gospel)] while you (yourselves) bear witness (to their truth)." 71. "O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?"

| إِنِّ أَكْأَبَى | النَّاسِ | بِإِبْرَاهِيمَ | لِلَّذِينَ |
|--------------------------------------|--------------------------------|--------------------------------------|-------------------------|
| verily (the) best | (of) the people | (to claim relationship) with Abraham | (are) those who |
| اتَّبَعُوهُ | وَهَذَا | وَالَّذِينَ ءَامَنُوا | وَاللَّهُ |
| followed him | and this | and those who have believed (in him) | and Allah |
| وَلِيُّ الْمُؤْمِنِينَ | وَدَّتْ طَائِفَةٌ | مِّنْ أَهْلِ | الْكِتَابِ |
| (is the) Guardian (of) the believers | wish a party | of (the) People | (of) the Scripture |
| لَوْ يُضِلُّونَكُمْ | وَمَا يَضِلُّونَ | إِلَّا أَنْفُسَهُمْ | |
| if they could lead you astray | and they shall not lead astray | but themselves | |
| وَمَا يَشْعُرُونَ | يَأْهَلُ | الْكِتَابِ | لِمَ تَكْفُرُونَ |
| and they perceive not | O people | (of) the Scripture | why (do) you disbelieve |
| بِآيَاتِ اللَّهِ | وَأَنْتُمْ تَشْهَدُونَ | يَأْهَلُ | الْكِتَابِ |
| in (the) Verses (of) Allah | while you bear witness | O people | (of) the Scripture |
| لِمَ تَلْبِسُونَ الْحَقَّ | بِالْبَاطِلِ | وَتَكْتُمُونَ الْحَقَّ | وَأَنْتُمْ تَعْلَمُونَ |
| why (do) you mix the truth | with falsehood | and conceal the truth | while you know |

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجْهَ النَّهَارِ

وَأَكْفُرُوا ʾآخِرَهُ، لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تَوْمِنُوا إِلَّا لِمَنْ تَبَعَ دِينَكُمْ قُلْ إِنَّ ٱلْهُدَىٰ هُدَىٰ ٱللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ٱللَّهُ وَٱللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back, 73. And believe no one except the one who follows your religion. Say (O Muhammad ﷺ): "Verily, right guidance is the Guidance of Allāh" and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say (O Muhammad ﷺ): "All the bounty is in the Hand of Allāh; He grants to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower."

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| وَقَالَتْ طَآئِفَةٌ | مِّنْ أَهْلِ | ٱلْكِتَٰبِ | ءَامِنُوا۟ بِٱلَّذِي | أُنزِلَ عَلَىٰ |
| and said a party | of (the) people | (of) the Scripture | believe in that which | was sent down to |
| ٱلَّذِينَ ءَامَنُوا۟ | وَجَّهَ | ٱلنَّهَارِ | وَأَكْفُرُوا۟ ʾآخِرَهُۥ | |
| those who believe | (in the) early part | (of) the day | and reject (it at the) end of it | |
| لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ | وَلَا تَوْمِنُوا۟ | إِلَّا لِمَن | | |
| so that they may turn back | and (do) not believe | but (the one) who | | |
| تَبَعَ دِينَكُمْ | قُلْ إِنَّ ٱلْهُدَىٰ | هُدَىٰ ٱللَّهِ | | |
| followed your religion | say indeed the (true) guidance | (is the) Guidance (of) Allāh | | |
| أَن يُؤْتَىٰ أَحَدٌ | مِّثْلَ | مَا أُوتِيتُمْ | أَوْ يُحَاجُّوكُمْ | |
| that someone is given | like | what you have been given | or they may argue with you | |
| عِنْدَ رَبِّكُمْ | قُلْ إِنَّ ٱلْفَضْلَ | بِيَدِ ٱللَّهِ | يُؤْتِيهِ | |
| your Lord | say surely the bounty | (is) in (the) Hand (of) Allāh | He gives it | |
| مَن يَشَآءُ | وَٱللَّهُ | وَاسِعٌ | عَلِيمٌ | |
| (to) whom He wills | and Allah | (is) All-Generous | All-Knowing | |

يَخْصُصُ بِرَحْمَتِهِۦ مَن يَشَآءُ ٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٧٤﴾ وَمِنْ أَهْلِ ٱلْكِتَٰبِ مَن

إِنْ تَأْمَنَّهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَّهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

74. He selects for His Mercy (Islam and the Qur'ān with Prophethood) whom He wills and Allāh is the Owner of Great Bounty. 75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Qintār (a great amount of wealth), will readily pay it back to you; and among them there is he who, if entrusted with a single Dinār (a golden coin), will not repay it to you unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allāh while they know it.

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| يَخْتَصُّ بِرَحْمَتِهِ | مَنْ يَشَاءُ | وَاللَّهُ | ذُو | الْفَضْلِ |
| He selects for His Mercy | whom He wills | and Allah | (is) the Owner | (of) the Bounty |
| الْعَظِيمِ | وَمِنْ أَهْلِ | الْكِتَابِ | مَنْ | إِنْ تَأْمَنَّهُ |
| Great | and of (the) people | (of) the Scripture | (is he) who | if you entrust him |
| بِقِنْطَارٍ | يُؤَدِّهِ | إِلَيْكَ | وَمِنْهُمْ | مَنْ |
| with a heap of wealth | will pay it back | to you | and of them | (there is he) who |
| إِنْ تَأْمَنَّهُ | بِدِينَارٍ | لَا يُؤَدِّهِ | إِلَيْكَ | إِلَّا |
| if you entrust him | with one Dinar (coin) | will not pay it back | to you | unless |
| مَا دُمْتَ | عَلَيْهِ | قَائِمًا | ذَلِكَ | بِأَنَّهُمْ قَالُوا |
| you keep constantly | over him | standing | that | (is) because they say |
| لَيْسَ عَلَيْنَا | فِي الْأُمِّيِّينَ | سَبِيلٌ | وَيَقُولُونَ | |
| (there) is not on us | as to the unlettered people | way (of accountability) | and they tell | |
| عَلَى اللَّهِ الْكَذِبَ | وَهُمْ يَعْلَمُونَ | | | |
| a lie against Allah | while they know | | | |

بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ

وَأَيَّمَنِ مِمَّنَّا قَلِيلًا أُوتِيَكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

76. Yes, whoever fulfils his pledge and fears Allāh much; then verily Allāh loves those who are *Al-Muttaqūn* (the pious). 77. Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.

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| بَلَىٰ مَنْ أَوْفَىٰ | بِعَهْدِهِ | وَأَتَقَىٰ | فَإِنَّ اللَّهَ |
| yes whoever fulfils | his covenant | and fears (Allah) | then indeed Allah |
| يُحِبُّ الْمُتَّقِينَ | إِنَّ الَّذِينَ يَشْتَرُونَ | بِعَهْدِ اللَّهِ | |
| loves those who fear (Han) | verily those who purchase | for (the) Covenant of Allah | |
| وَأَيَّمَنِ مِمَّنَّا | قَلِيلًا | أُوتِيَكَ | لَا خَلْقَ لَهُمْ |
| and their oaths | a price (gain) | those | (have) no share |
| فِي الْآخِرَةِ | وَلَا يُكَلِّمُهُمُ اللَّهُ | وَلَا | يَنْظُرُ إِلَيْهِمْ |
| in the Hereafter | neither will Allah speak to them | nor | (on the) Day look at them |
| الْقِيَمَةِ | وَلَا يُزَكِّيهِمْ | وَلَهُمْ | عَذَابٌ أَلِيمٌ |
| (of) Resurrection | nor will He purify them | and for them | painful (will be) a torment |

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allāh," but it is not from Allāh; and they speak a lie against Allāh while they know it.

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| وَإِنَّ | مِنْهُمْ | لَفَرِيقًا | يَلْوُنَ أَلْسِنَتَهُم | بِالْكِتَابِ |
| and verily | of them | surely is a party | they twist their tongues | in (reciting) the Book |

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| لِتَحْسِبُوهُ | مِنَ الْكِتَابِ | وَمَا هُوَ | مِنَ الْكِتَابِ |
| so that you think it | (is) from the Book | but not it | (is) from the Book |
| وَيَقُولُونَ هُوَ | مِنَ عِنْدِ اللَّهِ | وَمَا هُوَ | مِنَ عِنْدِ اللَّهِ |
| and they say it | (is) from Allah | but not it | (is) from Allah |
| وَهُمْ يَعْلَمُونَ | | عَلَى اللَّهِ الْكَذِبَ | |
| while they know (it) | | a lie against Allah | |

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيِّنَ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

79. It is not (possible) for any human being to whom Allāh has given the Book and Al-Hukm (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allāh's." On the contrary (he would say): "Be you *Rabbāniyyūn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it." 80. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allāh's Will?

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| مَا كَانَ | لِبَشَرٍ | أَنْ يُؤْتِيَهُ اللَّهُ | الْكِتَابَ | وَالْحُكْمَ |
| it is not | for a human being | that Allah gives him | the Book | and the Judgement |
| وَالنَّبُوءَةَ | ثُمَّ يَقُولَ | لِلنَّاسِ | كُونُوا عِبَادًا | لِّي |
| and the Prophethood | then he says | to the people | become slaves (worshippers) | to me |
| مِنْ دُونِ اللَّهِ | وَلَكِنْ كُونُوا رَبَّيِّنَ | بِمَا كُنْتُمْ | | |
| rather than Allah | [and] but become men of the Lord | because you have been | | |
| تَعْلَمُونَ الْكِتَابَ | وَبِمَا كُنْتُمْ | تَدْرُسُونَ | وَلَا يَأْمُرُكُمْ | |
| teaching the Book | and because you have been | studying (it) | nor he will command you | |

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| أَن تَتَّخِذُوا الْمَلَائِكَةَ | وَالنَّبِيِّينَ | أَزْوَاجًا | أَيَأْمُرُكُمْ |
| (will) he command you? | (for your) lords | and the Prophets | that you take the angels |
| بِالْكُفْرِ | بَعْدَ | إِذْ | أَنْتُمْ |
| to disbelief | after | [when] | you (have become) |
| | | | مُسْلِمُونَ |
| | | | Muslims |

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ. قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

81. And (remember) when Allāh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allāh), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him." Allāh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." 82. Then whoever turns away after this, they are the *Fāsiqūn* (rebellious: those who turn away from Allāh's obedience).

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| وَإِذْ أَخَذَ اللَّهُ | مِيثَاقَ | النَّبِيِّينَ | لَمَا |
| and when Allah took | (the) Covenant | (of) the Prophets | certainly whatever |
| آتَيْتُكُمْ | وَحِكْمَةٍ | ثُمَّ جَاءَكُمْ | رَسُولٌ مُّصَدِّقٌ |
| I gave you | and Wisdom | then came to you | confirming a Messenger |
| لِمَا مَعَكُمْ | لَتُؤْمِنُنَّ بِهِ | وَلَتَنْصُرُنَّهُ | قَالَ |
| (is) with you what | you must believe in him | and you must help him | He (Allah) said |
| أَقْرَرْتُمْ | وَأَخَذْتُمْ | عَلَىٰ ذَٰلِكُمْ | إِصْرِي |
| (do) you agree? | and (do) you take | on that | My Covenant |
| قَالَ | فَاشْهَدُوا | وَأَنَا | مَعَكُمْ |
| He (Allah) said | then bear witness | and I am | with you |
| | | | مِنَ الشَّاهِدِينَ |
| | | | of the witnesses |

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| فَمَنْ تَوَلَّى | بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٣﴾ |
| then whoever will turn away | after this then those (they) the transgressors (are) |

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ ۥ أَسْلَمَ مَن فِي السَّمٰوٰتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٤﴾ قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرٰهِيْمَ وَإِسْمٰعِيْلَ وَإِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّوْنَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٥﴾

83. Do they seek other than the religion of Allāh (the true Islamic Monotheism worshipping none but Allāh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. 84. Say (O Muhammad ﷺ): "We believe in Allāh and in what has been sent down to us, and what was sent down to Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishaq (Isaac), Ya'qūb (Jacob) and Al-Asbāt [the offspring of the twelve sons of Ya'qūb (Jacob)] and what was given to Mūsā (Moses), 'Isā (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allāh) we have submitted (in Islam)."

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| أَفَغَيْرَ | دِينِ اللَّهِ | يَبْغُونَ | وَلَهُ ۥ أَسْلَمَ |
| so (all) other than? | (the) religion (or) Allah | they seek | while to Him submitted |
| مَنْ | فِي السَّمٰوٰتِ | وَالْأَرْضِ | طَوْعًا |
| (all) who | (are) in the heavens | and the earth | willingly |
| وَالَّذِينَ | يُرْجَعُونَ ﴿٨٤﴾ | قُلْ ءَامَنَّا بِاللَّهِ | وَمَا أُنزِلَ |
| and to Him they will be returned | say | we believe in Allah | and (in) what has been sent down |
| عَلَيْنَا | وَمَا أُنزِلَ | عَلَىٰ إِبْرٰهِيْمَ وَإِسْمٰعِيْلَ وَإِسْحٰقَ وَيَعْقُوبَ | |
| to us | and what was sent down | to Abraham and Isaac and Ishmael and Jacob | |
| وَالْأَسْبَاطِ | وَمَا أُوتِيَ | مُوسَىٰ وَعِيسَىٰ | |
| and the offspring (the tribes) | and what was given | (to) Moses and Jesus | |
| وَالنَّبِيُّوْنَ | مِنْ رَبِّهِمْ | لَا نُفَرِّقُ بَيْنَ | أَحَدٍ |
| and the Prophets | from their Lord | we do not make distinction between | anyone |

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| مُسْلِمُونَ ﴿٨٥﴾ | لَهُ. | وَنَحْنُ | مِنْهُمْ |
| (have) submitted (in Islam) | to Him | and we | of them |

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾
 كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ
 الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ
 اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

85. And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. 86. How shall Allāh guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad ﷺ) is true and after clear proofs had come to them? And Allāh guides not the people who are Zālimūn (polytheists and wrongdoers). 87. They are those whose recompense is that on them (rests) the Curse of Allāh, of the angels and of all mankind.

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| وَمَنْ يَبْتَغِ | غَيْرَ | الْإِسْلَامِ | دِينًا | فَلَنْ يُقْبَلَ |
| and whoever seeks | other than | Islam | a religion | then it will never be accepted |
| مِنْهُ | وَهُوَ | فِي الْآخِرَةِ | مِنَ الْخَاسِرِينَ | كَيْفَ يَهْدِي اللَّهُ |
| of him | and he | in the Hereafter | (will be) of the losers | how shall Allah guide |
| قَوْمًا كَفَرُوا | بَعْدَ | إِيمَانِهِمْ | وَشَهِدُوا | أَنَّ الرَّسُولَ |
| a people who disbelieved | after | their Belief | and bore witness | that the Messenger |
| حَقٌّ | وَجَاءَهُمْ | الْبَيِّنَاتُ | وَاللَّهُ | لَا يَهْدِي الْقَوْمَ |
| (is) true | and had come to them | the clear proofs | and Allah | (does) not guide the people |
| الظَّالِمِينَ ﴿٨٦﴾ | أُولَٰئِكَ | جَزَاؤُهُمْ أَنَّ | عَلَيْهِمْ | |
| the wrongdoers | those | that | recompense of them | on them (rests) |
| لَعْنَةَ اللَّهِ | وَالْمَلَائِكَةِ | وَالنَّاسِ | أَجْمَعِينَ ﴿٨٧﴾ | |
| (the) Curse (of) Allah | and (of) the angels | and (of) the mankind | all | |

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَالَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). 89. Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful. 90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qurʾān and in Prophet Muhammad ﷺ) – never will their repentance be accepted (because they repent only by their tongues and not from their hearts). And they are those who are astray. 91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.

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| خَالِدِينَ | فِيهَا | لَا يُخَفَّفُ | عَنْهُمْ | الْعَذَابُ |
| they (will) abide forever | in it | neither will be lightened | from them | the torment |
| وَلَا هُمْ يُنْظَرُونَ ﴿٨٨﴾ | إِلَّا الَّذِينَ تَابُوا | مِنْ بَعْدِ ذَلِكَ | وَأَصْلَحُوا | |
| nor they would be reprieved | except those who repent | after | and make amends | that |
| فَإِنَّ اللَّهَ | غَفُورٌ | رَحِيمٌ ﴿٨٩﴾ | إِنَّ الَّذِينَ كَفَرُوا | بَعْدَ |
| for indeed Allāh | (is) All-Forgiving | Most Merciful | verily those who disbelieved | after |
| إِيمَانِهِمْ | ثُمَّ أَزْدَادُوا كُفْرًا | لَنْ تُقْبَلَ تَوْبَتُهُمْ | | |
| their Belief | then grew (in their) disbelief | never will their repentance be accepted | | |
| وَأُولَئِكَ هُمُ | الضَّالُّونَ ﴿٩٠﴾ | إِنَّ الَّذِينَ كَفَرُوا | وَمَاتُوا | وَهُمْ |
| (they) and those | (are) the astray | verily those who disbelieved | and died | while they |
| كُفَّارٌ | فَلَنْ يُقْبَلَ | مِنْ أَحَدِهِمْ | مِلْءُ الْأَرْضِ | |
| (were) disbelievers | then will never be accepted | from anyone of them | fill | (of) the earth |

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| عَذَابُ | لَهُمْ | أُولَئِكَ | بِهِ | وَلَوْ أَفْتَدَى | ذَهَبًا |
| (is) a torment | for them | those | [by] it | even if he offered as ransom | (of) gold |
| | مِنْ نَّاصِرِينَ | لَهُمْ | | وَمَا | أَلِيمٌ |
| | any helpers | (will be) for them | | and not | painful |

لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾
 كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ
 أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾ فَمَنْ أَفْتَرَى
 عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾

92. By no means shall you attain *Al-Birr* (piety, righteousness – here it means Allāh's reward, i.e. Paradise), unless you spend (in Allāh's Cause) of that which you love; and whatever of good you spend, Allāh knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurāt (Torah) was revealed. Say (O Muhammad ﷺ): "Bring here the Taurāt (Torah) and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allāh, such shall indeed be the *Zālimūn* (disbelievers).

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| وَمَا تُنْفِقُوا | | مِمَّا تُحِبُّونَ | | حَتَّى تُنْفِقُوا | | لَنْ نَنَالُوا الْبِرَّ | |
| and whatever you spend | | of what you love | | unless you spend | | never will you attain piety | |
| الطَّعَامِ | كُلُّ | بِهِ عَلِيمٌ | فَإِنَّ اللَّهَ | مِنْ شَيْءٍ | لَبَنِي | إِسْرَءِيلَ | كَانَ حَلَالًا |
| food | all | (of) All-Knowing about it | then verily Allah | of a thing | to (the) Children | of Israel | was lawful |
| إِسْرَءِيلَ | إِلَّا مَا حَرَّمَ | إِسْرَءِيلَ | أَنْ تُنَزَّلَ التَّوْرَةُ | مِنْ قَبْلِ | عَلَى نَفْسِهِ | قُلْ فَأْتُوا | بِالتَّوْرَةِ |
| Israel | except what made unlawful | (of) Israel | the Torah was revealed | before | for himself | say | the Torah |
| فَاتْلُوهَا | إِنْ كُنْتُمْ صَادِقِينَ | فَمَنْ أَفْتَرَى | عَلَى اللَّهِ الْكَذِبَ | | | | |
| and recite it | if you are truthful | then whosoever invented | a lie against Allah | | | | |
| مِنْ بَعْدِ | ذَلِكَ | فَأُولَٰئِكَ | هُمْ | الظَّالِمُونَ | | | |
| after | that | then those | (they) | the wrongdoers | | | |

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾ إِنْ أَوَّلَ بَيْتٍ وُضِعَ
 لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ

دَخَلَهُ. كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ
 اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

95. Say (O Muhammad ﷺ): "Allāh has spoken the truth; follow the religion of Ibrāhim (Abraham) *Hanīfa* (Islamic Monotheism, i.e. he used to worship Allāh Alone), and he was not of *Al-Mushrikūn*." 96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-ʿĀlamīn* (mankind and jinn). 97. In it are manifest signs, (for example) the *Maqām* (place) of Ibrāhim (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allāh], then Allāh stands not in need of any of *Al-ʿĀlamīn* (mankind, jinn and all that exists).

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| قُلْ | صَدَقَ اللَّهُ | فَاتَّبِعُوا مِلَّةَ | إِبْرَاهِيمَ | حَنِيفًا |
| say | Allah has spoken the truth | so follow (the) creed | Abraham | upright |
| وَمَا كَانَ | مِنَ الْمُشْرِكِينَ | إِنْ أَوَّلَ | بَيْتٍ | وَضَعَ لِلنَّاسِ |
| and he was not | of the polytheists | verily (the) first | House | set up for mankind |
| لِلَّذِي | بِبَكَّةَ | مُبَارَكًا | وَهْدًى | لِلْعَالَمِينَ |
| surely which | (was) at Bakkah | full of blessing | and a guidance | for the worlds |
| ءَايَاتٍ | يَبِينَاتٍ | مَقَامٌ | إِبْرَاهِيمَ | وَمَنْ |
| (are) signs | manifest | (like) standing place | (of) Abraham | and whoever |
| كَانَ ءَامِنًا | وَلِلَّهِ | عَلَى النَّاسِ | حِجُّ | |
| he becomes secure | and Allah has (a right) | on the people | (to perform) pilgrimage | |
| الْبَيْتِ | مَنِ اسْتَطَاعَ | إِلَيْهِ | سَبِيلًا | وَمَنْ كَفَرَ |
| (to) the House | who is able | to it | a journey | and who denies (the Hajj) |
| فَإِنَّ اللَّهَ | غَنِيٌّ عَنِ الْعَالَمِينَ | | | |
| then verily Allah | stands not in need of the worlds | | | |

قُلْ يَتَاهَلِ الْكِتَابُ لَمْ تَكْفُرُوا بِءَايَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَتَاهَلِ

الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنۢ ءَامَنَ تَبِعُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمۢ بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿١٠٠﴾

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayāt* of Allāh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allāh is Witness to what you do?" 99. Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allāh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad ﷺ as a Messenger of Allāh and Islam (Allāh's religion, i.e. to worship none but Him Alone)]? And Allāh is not unaware of what you do." 100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

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| قُلْ | يٰٓأَهْلَ | الْكِتَابِ | لِمَ تَكْفُرُونَ | بِعَايَاتِ اللَّهِ |
| say | O people | (of) the Scripture | why (do) you disbelieve | in (the) Signs (of) Allah |
| وَاللَّهُ | شَهِيدٌ | عَلَىٰ مَا تَعْمَلُونَ ﴿٩٩﴾ | قُلْ | يٰٓأَهْلَ |
| while Allah | (is) Witness | to what you do | say | O people |
| لِمَ تَصُدُّونَ | عَنْ سَبِيلِ اللَّهِ | مَنۢ ءَامَنَ | | |
| why (do) you stop | from (the) way (of) Allah | (those) who have believed | | |
| تَبِعُونَهَا | عِوَجًا | وَأَنتُمْ | شُهَدَاءُ | |
| seeking (to make) it (the way) | crooked | while you | (are) witnesses | |
| وَمَا اللَّهُ | بِغَافِلٍ | عَمَّا تَعْمَلُونَ ﴿٩٩﴾ | يٰٓأَيُّهَا | الَّذِينَ ءَامَنُوا |
| and Allah (is) not | unaware | of what you do | O (you) | who believe |
| إِن تَطِيعُوا فَرِيقًا | مِّنَ الَّذِينَ أُوتُوا | الْكِتَابَ | يَرُدُّوكُم | |
| if you obey a party | of those who were given | the Scripture | they would render you | |
| بَعْدَ | إِيمَانِكُمْ | كَافِرِينَ ﴿١٠٠﴾ | | |
| after | your belief | (as) disbelievers | | |

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۚ وَمَنْ يَعْتَصِمِ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

101. And how would you disbelieve, while to you are recited the Verses of Allāh, and among you is His Messenger (Muhammad ﷺ)? And whoever holds firmly to Allāh, (i.e. practically follows Islam – Allāh's religion, and obeys all that Allāh has ordered), then he is indeed guided to a Right Path. 102. O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allāh)].

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| وَكَيْفَ تَكْفُرُونَ | | وَأَنْتُمْ تُتْلَىٰ | | ءَايَاتُ اللَّهِ | |
| and how would you disbelieve | | while [you] are recited | | (the) Verses (of) Allah | |
| وَفِيكُمْ | رَسُولُهُ | وَمَنْ يَعْتَصِمِ | بِاللَّهِ | | |
| and among you | (is) His Messenger | and whoever holds fast | to Allah | | |
| فَقَدْ هُدِيَ | إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ | يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا | اتَّقُوا اللَّهَ | | |
| then indeed he is guided | to a Way Straight | O (you) who believe | fear Allah | | |
| حَقَّ | تَقَاتِهِ | وَلَا تَمُوتُنَّ | إِلَّا | | |
| (as is His) right | (that) He (should) be feared | and you die not | except | | |
| وَأَنْتُمْ | | مُسْلِمُونَ | | | |
| while you | | (are) Muslims | | | |

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا اللَّهَ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۚ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

103. And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur'ān), and be not divided among yourselves, and remember Allāh's Favour on you,

for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

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| وَأَعْتَصِمُوا | بِحَبْلِ اللَّهِ | جَمِيعًا | وَلَا تَفَرَّقُوا |
| and hold fast | to (the) Rope (of) Allah | all together | and be not divided |
| وَاذْكُرُوا نِعْمَتَ اللَّهِ | عَلَيْكُمْ | إِذْ كُنْتُمْ | أَعْدَاءَ |
| and remember (the) Favour (of) Allah | on you | when you were | enemies |
| فَالْفَيِّينَ | قُلُوبِكُمْ | فَأَصْبَحْتُمْ | بِنِعْمَتِهِ |
| then he made friendship between | your hearts | and you became | by His Grace |
| إِخْوَانًا | وَكُنْتُمْ | عَلَى شَفَا | حُفْرَةٍ مِّنَ النَّارِ |
| brethren | and you were | on (the) brink | of (the) Fire (of) pit |
| مِنْهَا | كَذَلِكَ يَبَيِّنُ اللَّهُ | لَكُمْ | لَعَلَّكُمْ تَهْتَدُونَ |
| from it | thus Allah makes clear | to you | His Signs |
| | | | so that you may be guided |

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

104. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. 105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. 106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them

will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

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| وَلَتَكُنَّ | مِّنْكُمْ | أُمَّةٌ | يَدْعُونَ إِلَى الْخَيْرِ |
| and (there) must be | out of you | a group of people | who invite to the good |
| وَيَأْمُرُونَ | بِالْمَعْرُوفِ | وَيَنْهَوْنَ | عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ |
| and command | the right | and forbid | the wrong [from] the wrong |
| الْمُفْلِحُونَ | وَلَا تَكُونُوا | كَالَّذِينَ تَفَرَّقُوا | وَاخْتَلَفُوا مِنْ بَعْدِ مَا |
| the successful | and be not | like those who divided | after and disputed |
| جَاءَهُمْ | الْبَيِّنَاتُ | وَأُولَئِكَ هُمُ | عَذَابٌ عَظِيمٌ |
| had come to them | the clear signs | for them and those | awful (is) a torment |
| يَوْمَ | تَبْيَضُ وُجُوهٌ | وَتَسْوَدُ | |
| (on the) Day (when) | (some) faces would be brightened | and would be blackened | |
| وُجُوهٌ | فَأَمَّا الَّذِينَ | أَسْوَدَّتْ وُجُوهُهُمْ | أَكْفَرْتُمْ |
| (some) faces | so as for those | whose faces blackened | (did) you disbelieve? |
| إِيْمَانِكُمْ | فَذُوقُوا الْعَذَابَ | بِمَا كُنْتُمْ | تَكْفُرُونَ |
| your Faith | then taste the torment | for [that] you used to | disbelieve |

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فِى رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

107. And for those whose faces will become white, they will be in Allāh's Mercy (Paradise), therein they shall dwell forever. 108. These are the Verses of Allāh. We recite them to you (O Muhammad ﷺ) in truth, and Allāh wills no injustice to the 'Ālamīn (mankind, jinn and all that exists). 109. And to Allāh belongs all

that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allāh. 110. You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden), and you believe in Allāh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are *Al-Fāsiqūn* (disobedient to Allāh and rebellious against Allāh's Command).

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| وَأَمَّا الَّذِينَ | | أَبْيَضَتْ وَجُوهُهُمْ | | فَفِي رَحْمَةِ اللَّهِ | |
| and as for those | | brightened their faces | | then (they will be) in (the) Mercy (of) Allah | |
| هُمْ فِيهَا | خَالِدُونَ | تِلْكَ | ءَايَاتُ اللَّهِ | نَتْلُوهَا | |
| in it | they | these | (are the) Verses (of) Allah | We recite them | |
| عَلَيْكَ | بِالْحَقِّ | وَمَا اللَّهُ | يُرِيدُ ظُلْمًا | لِّلْعَالَمِينَ | |
| to you | in truth | and Allah (does) not | desire injustice | to the worlds | |
| وَلِلَّهِ مَا | فِي السَّمَاوَاتِ | وَمَا | فِي الْأَرْضِ | وَإِلَى اللَّهِ | |
| and for Allah (is) what | (is) in the heavens | and what | (is) in the earth | and to Allah | |
| تَرْجِعُ الْأُمُورَ | كُنْتُمْ خَيْرَ | أُمَّةٍ | أُخْرِجَتْ لِلنَّاسِ | | |
| the matters go back | you are (the) best | (of) people | raised up for mankind | | |
| تَأْمُرُونَ بِالْمَعْرُوفِ | وَتَنْهَوْنَ | عَنِ الْمُنْكَرِ | وَتُؤْمِنُونَ | | |
| you command the good | and forbid | [from] the wrong (evil) | and you believe | | |
| بِاللَّهِ | وَلَوْ ءَامَنَ | أَهْلُ | الْكِتَابِ | لَكَانَ خَيْرًا | |
| in Allah | and had believed | (the) people | (of) the Scripture | surely it was better | |
| لَهُمْ | مِنْهُمْ | الْمُؤْمِنُونَ | وَأَكْثَرُهُمْ | الْفَاسِقُونَ | |
| for them | (some) of them | (are) believers | but most of them | (are) transgressors | |

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلَوْكُمْ أَلَدَبَارَ ثُمَّ لَا يَنْصُرُونَ ﴿١١١﴾
ضَرَبَتْ عَلَيْهِمُ الدَّلَّةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبَاءَ وَ يَغْضَبِ

مَنْ اللَّهُ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١١﴾

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped. 112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men; they have drawn on themselves the Wrath of Allāh, and destitution is put over them. This is because they disbelieved in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and killed the Prophets without right. This is because they disobeyed (Allāh) and used to transgress beyond bounds (in Allāh's disobedience, crimes and sins).

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| لَنْ يَضُرُّوكُمْ | إِلَّا أَذًى | وَإِنْ يُقَاتِلُوكُمْ | يُؤَلُّوكم |
| they will never harm you | except a (little) hurt | and if they fight you | they will turn to you |
| الْأَذْبَارَ | ثُمَّ | لَا يُنْصَرُونَ ﴿١١٢﴾ | ضُرِبَتْ عَلَيْهِمُ |
| the backs | then | they will not be helped | was stamped upon them |
| أَيْنَ مَا تُقِفُوا | إِلَّا | بِحَبْلِ | مِنْ اللَّهِ |
| wherever they are found | except | with a rope (covenant) | from Allah |
| وَحَبْلِ | مِنَ النَّاسِ | وَبَاءَوْ | بِعَظَبٍ |
| and a rope (covenant) | from men | and they have incurred | wrath |
| وَضُرِبَتْ | عَلَيْهِمْ | الْمَسْكَنَةُ | ذَلِكَ |
| and was stamped | upon them | the humiliation | that |
| يَكْفُرُونَ بِآيَاتِ اللَّهِ | وَيَقْتُلُونَ الْأَنْبِيَاءَ | بِغَيْرِ | حَقٍّ |
| reject (the) Verses (of) Allah | and (used to) kill the Prophets | without | right |
| ذَلِكَ بِمَا عَصَوْا | وَكَانُوا | يَعْتَدُونَ ﴿١١٣﴾ | |
| that (is) because they disobeyed | and they used to | transgress | |

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتَّبِعُونَ آيَاتِ اللَّهِ فَإِذَا دُخِلَ عَلَيْهِمْ نَارُ السَّجْدَةِ إِذْ يَقُولُُونَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ

عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allāh during the hours of the night, prostrating themselves in prayer. 114. They believe in Allāh and the Last Day; they enjoin *Al-Ma'rūf* (Islamic Monotheism, and following Prophet Muhammad ﷺ) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad ﷺ); and they hasten in (all) good works; and they are among the righteous. 115. And whatever good they do, nothing will be rejected of them; for Allāh knows well those who are *Al-Muttaqūn* (the pious).

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| لَيْسُوا سَوَاءً | مِنْ أَهْلِ | الْكِتَابِ | أُمَّةٌ | قَائِمَةٌ |
| they are not (all) alike | of (the) people | (of) the Scripture | a people | upright |
| يَتْلُونَ آيَاتِ اللَّهِ | ءَانَاءَ | الَّيْلِ | وَهُمْ يَسْجُدُونَ | ﴿١١٤﴾ |
| they recite (the) Verses (of) Allah | (during the) hours | (of) the night | and they prostrate | |
| يُؤْمِنُونَ بِاللَّهِ | وَالْيَوْمِ | الْآخِرِ | وَيَأْمُرُونَ | |
| they believe in Allah | and the Day | the Last | and they command | |
| بِالْمَعْرُوفِ وَيَنْهَوْنَ | عَنِ الْمُنْكَرِ | وَيُسْرِعُونَ | فِي الْخَيْرَاتِ | |
| the good | [from] the wrong | and they hasten | in (doing) good deeds | |
| وَأُولَئِكَ | مِنَ الصَّالِحِينَ | ﴿١١٥﴾ | وَمَا يَفْعَلُوا | مِنْ خَيْرٍ |
| and they (are) | of the righteous | | and whatever they do | of good |
| فَلَنْ يُكْفَرُوهُ | وَاللَّهُ | عَلِيمٌ بِالْمُتَّقِينَ | ﴿١١٥﴾ | |
| then they will never be denied [it] (its reward) | and Allah | (is) Ever-Knowing of the pious | | |

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾

116. Surely, those who reject Faith (disbelieve in Allāh and in Muhammad ﷺ as being Allāh's Messenger and in all that which he has brought from Allāh), neither their properties nor their offspring will avail them aught against Allāh. They are the dwellers of the Fire, therein they will abide. 117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allāh, including the Christ and Muhammad ﷺ). Allāh wronged them not, but they wronged themselves.

| | | | |
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| إِنَّ الَّذِينَ كَفَرُوا | لَنْ تُغْنِيَ | عَنْهُمْ | أَمْوَالُهُمْ |
| indeed those who disbelieved | will never avail | [for] them | their wealth |
| وَلَا أَوْلَادُهُمْ | مِنْ اللَّهِ شَيْئًا | وَأُولَئِكَ | أَصْحَابُ النَّارِ |
| nor their offspring | anything from Allah | and those | (are the) dwellers (of) the Fire |
| هُمْ فِيهَا | خَالِدُونَ | مَثَلُ | مَا يُنْفِقُونَ |
| they in it (therein) | (will) abide forever | (the) example | (of) what they spend |
| فِي هَذِهِ | الدُّنْيَا | كَمَثَلِ | رِيحٍ فِيهَا |
| in this life | (of) the world | (is) like (the) example | (of) a wind in it |
| صَرٌّ | أَصَابَتْ حَرْثَ | قَوْمٍ | ظَلَمُوا أَنْفُسَهُمْ |
| (is) severe cold | it struck (the) harvest | (of) a people | who wronged themselves |
| فَأَهْلَكَتْهُ | وَمَا ظَلَمَهُمُ اللَّهُ | وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ | |
| and destroyed it | and Allah wronged them not | [and] but they did wrong themselves | |

يَتَّيِّبُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾

118. O you who believe! Take not as (your) *Bitānah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt

you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayāt* (proofs, verses, evidences) if you understand.

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| يَتَأْتِيهَا | الَّذِينَ آمَنُوا | لَا تَتَّخِذُوا بَطَانَةً | مِّن دُونِكُمْ |
| 0 (you) | who believe | take not (as) friends | [from] out of you (your religion) |
| لَا يَأْتِي لُونَكُمْ | خَبَالًا | وَدُّوا | مَا عَنِتُّمْ |
| they (do) not spare effort to make you | corrupt | they desire | whatever distresses you |
| قَدْ بَدَتِ الْبَغْضَاءُ | مِّنْ أَفْوَاهِهِمْ | | |
| indeed (their) hatred has become apparent | from (the utterances of) their mouths | | |
| وَمَا تُخْفِي | صُدُورُهُمْ | أَكْبَرُ | قَدْ بَيَّنَّا |
| and what conceal | their breasts | (is even) greater | verily We have made plain |
| لَكُمْ | الْآيَاتِ | إِنْ كُنْتُمْ | تَعْقِلُونَ |
| to you | the Verses | if you did | understand |

هَآئِنْتُمْ أُولَآءِ يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لِقَاكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَصَوْا عَلَيْكُمْ أَلَا نَأْمِلُ مِنَ الْغَيْظِ قُلُ مُوتُوا يَعِظُكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۚ إِنَّ تَمَسَّكُمْ حَسَنَةٌ تَسُوهُمْ وَإِنْ تَصَبَّكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصِيرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ۝

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurāt (Torah) and the Injil (Gospel), while they disbelieve in your Book, the Qur'ān]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets)." 120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqūn* (the pious), not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do.

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| هَآأَنَآ | أُولَآءِ | تُحِبُّونَهُم | وَلَا يُحِبُّونَكُم | وَتُؤْمِنُونَ |
| lo you (are) | those | that love them | but they (do) not love you | and you believe |
| بِالْكِتَآبِ | كُلِّهِ | وَإِذَا | لَقَوْكُمْ | قَالُوا |
| in the Scripture | all of it | and when | they meet you | they say |
| وَإِذَا خَلَوْا | عَصَوْا عَلَيْكُمْ | الْأَنَامِلِ | مِنَ الْغَيْظِ | |
| but when they go apart | they bite at you | (tips of their) fingers | in rage | |
| قُلْ | مُوتُوا بِغَيْظِكُمْ | إِنَّ اللَّهَ | عَلِيمٌ بِذَاتِ | |
| say | perish in your rage | certainly Allah | (is) All-Knower of what (is in) | |
| الصُّدُورِ | إِنْ تَمَسَّكُمْ | حَسَنَةٌ | تَسُوْهُمْ | وَإِنْ تُصِبْكُمْ |
| (their) breasts | if befalls you | a good | it grieves them | and if overtakes you |
| سَيِّئَةٌ | يَفْرَحُوا بِهَا | وَإِنْ تَصْبِرُوا | | |
| a misfortune | they rejoice at it | but if you remain steadfast | | |
| وَتَتَّقُوا | لَا يَضُرُّكُمْ | كَيْدُهُمْ | شَيْئًا | إِنَّ اللَّهَ |
| and become pious (fear Allah) | would not harm you | their plot | at all | indeed Allah |

بِمَا يَعْمَلُونَ مُحِيطًا

(is) All-Encompassing of what they do

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ الْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّتْ طَآئِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَذَلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

121. And (remember) when you (Muhammad ﷺ) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allāh is All-Hearer, All-Knower. 122. When two parties from among you were about to lose heart, but Allāh was their *Walī* (Supporter and Protector). And in Allāh should the believers put their trust. 123. And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much that you may be grateful.

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| وَاِذْ عَدَوْتَ | مِنْ اَهْلِكَ | تُبَوِّى الْمُؤْمِنِينَ |
| and when you left early morning | [from] your household | to post the believers |
| مَقْعِدَ | وَاللِّقَآلِ | وَاللَّهِ |
| at (their) stations | for the battle | and Allah |
| اِذْ هَمَّتْ طَآئِفَتَانِ | مِنْكُمْ | اَنْ تَقْشَلَا |
| (remember) when inclined two groups | of you | to show weakness |
| وَلِيَّهُمَا | وَعَلَى اللَّهِ | فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ |
| (was) their Protector | and in Allah | [so] should the believers put (their) trust |
| وَلَقَدْ نَصَرَكُمُ اللَّهُ | بِבَدْرِ | وَاَنْتُمْ |
| and certainly Allah helped you | at Badr | when you |
| فَاتَّقُوا اللَّهَ | لَعَلَّكُمْ تَشْكُرُونَ | اَذِلَّةً |
| so fear Allah | so that you may be grateful | (were) utterly weak |

اِذْ تَقُولُ لِلْمُؤْمِنِينَ اَلَنْ يَكْفِيَكُمْ اَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ اَلْفٍ مِّنَ الْمَلَائِكَةِ مُزْلِلِينَ ﴿١٢٤﴾ بَلَىٰ اِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فَوْرِهِمْ هٰذَا يُمَدِّدُكُمْ رَبُّكُمْ بِخَمْسَةِ اَلْفٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ اِلَّا بُشْرٰى لَكُمْ وَلِنُظْمِنَ قُلُوبَكُمْ بِهِ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

124. (Remember) when you (Muhammad ﷺ) said to the believers, "Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?" 125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." 126. Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise.

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| اِذْ | تَقُولُ لِلْمُؤْمِنِينَ | اَلَنْ يَكْفِيَكُمْ | اَنْ يُمَدِّدَ رَبُّكُمْ |
| when | you said to the believers | will (it) not suffice you? | your Lord that helps you |
| بِثَلَاثَةِ | اَلْفِ | مِّنَ الْمَلَائِكَةِ | اِنْ تَصْبِرُوا |
| with three | thousands | [of] angels | if you are steadfast |
| | | sent down | yes |

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| وَتَتَّقُوا | وَيَأْتُواكُمْ | مِّنْ فَوْرِهِمْ | هَذَا | يُمِدُّكُمْ |
| and fear (Allah) | and they (the enemy) come to you | rushingly | [this] | will help you |
| رَبُّكُمْ | بِخَمْسَةِ | ءَالْفٍ | مِّنَ الْمَلَائِكَةِ | مُسَوِّمِينَ |
| your Lord | with five | thousands | [of] angels | marked |
| إِلَّا بُشْرَىٰ | لَكُمْ | وَلِنُطْمِئِنَ قُلُوبُكُمْ | وَمَا النَّصْرُ | بِهِ |
| but glad tiding | for you | and to assure your hearts | and (there is) no help | with it |
| إِلَّا | مِّنْ عِنْدِ اللَّهِ | الْعَزِيزِ | الْحَكِيمِ | |
| except | from Allah | the All-Mighty | the All-Wise | |

لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتُهُمْ فَيَنْقَلِبُوا خَآئِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. 128. Not for you (O Muhammad ﷺ, but for Allāh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zālimūn* (polytheists, wrongdoers and the disobedients). 129. And to Allāh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Oft-Forgiving, Most Merciful.

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| لَيَقْطَعَ طَرَفًا | مِّنَ الَّذِينَ كَفَرُوا | أَوْ يَكْبِتُهُمْ | | |
| that He may cut off a part (group) | of those who disbelieved | or subdue them | | |
| فَيَنْقَلِبُوا خَآئِبِينَ | لَيْسَ لَكَ | مِنَ الْأَمْرِ | شَيْءٌ | |
| so (that) they return frustrated | (there) is not for you | the decision | at all | |
| أَوْ يَتُوبَ | عَلَيْهِمْ | أَوْ يُعَذِّبُهُمْ | فَإِنَّهُمْ | |
| whether He turns (in mercy) | to them | or He punishes them | verily they | |
| ظَالِمُونَ | وَلِلَّهِ مَا | فِي السَّمَاوَاتِ | وَمَا | |
| (are) wrongdoers | and for Allah (is) what | (is) in the heavens | and what | |

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| فِي الْأَرْضِ | يَغْفِرُ | لِمَنْ يَشَاءُ | وَيُعَذِّبُ | مَنْ يَشَاءُ |
| (is) in the earth | He forgives | [to] whom He wills | and punishes | whom He wills |
| وَاللَّهُ | عَفُورٌ | رَحِيمٌ | | |
| and Allah | (is) All-Forgiving | Most Merciful | | |

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

130. O you who believe! Eat not *Ribā* (usury) doubled and multiplied, but fear Allāh that you may be successful. 131. And fear the Fire, which is prepared for the disbelievers. 132. And obey Allāh and the Messenger (Muhammad ﷺ) that you may obtain mercy. 133. And march forth in the way (which leads) to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqīn* (the pious).

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| يَتَأَيُّهَا | الَّذِينَ ءَامَنُوا | لَا تَأْكُلُوا الرِّبَا | أَضْعَافًا | مُّضَاعَفَةً |
| O (you) | who believe | devour (eat) not interest | doubled | (and) redoubled |
| وَاتَّقُوا اللَّهَ | لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ | وَاتَّقُوا النَّارَ | الَّتِي أُعِدَّتْ | |
| and fear Allah | that you may achieve success | and fear the Fire | which is prepared | |
| لِلْكَافِرِينَ ﴿١٣١﴾ | وَأَطِيعُوا اللَّهَ | وَالرَّسُولَ | لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ | |
| for the disbelievers | and obey Allah | and the Messenger | that you may be shown mercy | |
| وَسَارِعُوا | إِلَى مَغْفِرَةٍ | مِّن رَّبِّكُمْ | وَجَنَّةٍ | عَرْضُهَا |
| and hasten | to forgiveness | of your Lord | and Paradise | whose width (is like that of) |
| السَّمَوَاتُ | وَالْأَرْضُ | أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ | | |
| the heavens | and the earth | which is prepared for the pious | | |

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

134. Those who spend (in Allāh's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allāh loves Al-Muhsinūn (the good-doers). 135. And those who, when they have committed Fāhishah (great sins as illegal sexual intercourse) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; – and none can forgive sins but Allāh–and do not persist in what (wrong) they have done, while they know.

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| الَّذِينَ يُنْفِقُونَ | فِي السَّرَّاءِ | وَالضَّرَّاءِ | وَالْكَاظِمِينَ الْغَيْظَ |
| those who spend | in prosperity | and (in) adversity | and who control (their) rage |
| وَالْعَافِينَ | عَنِ النَّاسِ | وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ | وَالَّذِينَ |
| and who forgive | the people | and Allah loves the good-doers | and those who |
| إِذَا فَعَلُوا | فَحِشَةً | أَوْ ظَلَمُوا أَنْفُسَهُمْ | ذَكَرُوا اللَّهَ |
| when they do | (something) indecent | or they wrong themselves | they remember Allah |
| فَاسْتَغْفَرُوا | لِذُنُوبِهِمْ | وَمَنْ يَغْفِرُ | الذُّنُوبَ إِلَّا اللَّهُ |
| and ask forgiveness | for their sins | and who can forgive | the sins but Allah |
| وَلَمْ يُصِرُّوا | عَلَى مَا فَعَلُوا | وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ | |
| and they (do) not persist | in what they did | while they know | |

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعَمَ أَجْرًا لِلْعَامِلِينَ ﴿١٣٦﴾ قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٣٧﴾ هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ ﴿١٣٨﴾

136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allāh's Orders). 137. Many similar ways (and mishaps of life) were faced by

nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allāh, and disobeyed Him and His Messengers). 138. This (the Qur'ān) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqūn* (the pious).

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| أُولَئِكَ | جَزَاءُهُمْ | مَغْفِرَةٌ | مِّن رَّبِّهِمْ | وَجَنَّاتٌ |
| those | their reward | (is) forgiveness | from their Lord | and Gardens |
| تَجْرَى مِنْ تَحْتِهَا | الْأَنْهَارُ | خَالِدِينَ | فِيهَا | وَنِعَمَ أَجْرٌ |
| flow under which | the rivers | they (will) abide forever | therein | and how excellent reward |
| الْعَمِلِينَ | قَدْ خَلَتْ | مِنْ قَبْلِكُمْ | سُنَنٌ | |
| (for) those who do (good deeds) | verily passed | before you | (many such) situations | |
| فَسِيرُوا | فِي الْأَرْضِ | فَانظُرُوا | كَيْفَ كَانَ | عَاقِبَةُ |
| so travel | through the earth | and see | how was | (the) end |
| الْمُكَذِّبِينَ | هَذَا | بَيَانٌ | لِّلنَّاسِ | وَهُدًى |
| (of) the deniers (of truth) | this | (is) a declaration | for mankind | and a guidance |
| وَمَوْعِظَةٌ | | لِّلْمُتَّقِينَ | | |
| and admonition | | for the pious | | |

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٣٩﴾ إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ. وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾

139. So, do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. 140. If a wound (or killing) has touched you, be assured a similar wound (or killing) has touched the others (disbelievers). And so are the days (good and not so good), that We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the *Zālimūn* (polytheists)

and wrongdoers). 141. And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers.

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| وَلَا تَهِنُوا | وَلَا تَحْزَنُوا | وَأَنْتُمْ | الْأَعْلَوْنَ |
| and (do) not become weak | nor be grieved | and you | (will be) upper-handed |
| إِنْ كُنْتُمْ مُؤْمِنِينَ | إِنْ يَمَسُّكُمْ | قَرْحٌ | |
| if you are (true) believers | if has touched you | a wound | |
| فَقَدْ مَسَّ الْقَوْمَ | قَرْحٌ | مِثْلُهُ | وَتِلْكَ |
| so certainly has touched the (disbelieving) people | a wound | similar to that | and these |
| الْأَيَّامُ | تُدَاوِلُهَا | بَيْنَ | النَّاسِ |
| days | We turn them | among | [the] people |
| الَّذِينَ آمَنُوا | وَيَتَّخِذَ | مِنْكُمْ | شُهَدَاءَ |
| those who (really) believe | and (that) He may take | from (among) you | martyrs |
| وَاللَّهُ | لَا يُحِبُّ الظَّالِمِينَ | وَلِيُمَحِّصَ اللَّهُ | |
| and Allah | (does) not like the wrongdoers | [and] that Allah may purge | |
| الَّذِينَ آمَنُوا | وَيَمْحَقَ الْكَافِرِينَ | | |
| those who believed | and may destroy the disbelievers | | |

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ نَظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

142. Or do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sābirūn* (the patient)? 143. And you had indeed longed for death (*Ash-Shahādah*—martyrdom) before you met it. Now you have seen it openly with

your own eyes. 144. And Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful.

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| وَلَمَّا يَعْلَمِ اللَّهُ | أَنْ تَدْخُلُوا الْجَنَّةَ | أَمْ حَسِبْتُمْ |
| while Allah has not yet tried (known) | that you would enter Paradise | or (did) you think |
| وَيَعْلَمُ الصَّابِرِينَ | مِنْكُمْ | الَّذِينَ جَاهَدُوا |
| and (has not) tried the steadfast | of you | those who strove hard |
| أَنْ تَلْقَوْهُ | مِنْ قَبْلِ | وَلَقَدْ كُنْتُمْ |
| [that] you met it | before | and indeed you used to |
| وَمَا مُحَمَّدٌ | وَأَنْتُمْ تَنْظُرُونَ | فَقَدْ رَأَيْتُمُوهُ |
| and Muhammad (is) not | and you were observing (it) | so verily you have faced it |
| أَفَايْنِ مَاتَ | الرُّسُلُ | قَدْ خَلَتْ |
| then if he died? | Messengers | [indeed] passed away |
| عَلَى عَقْبِيهِ | وَمَنْ يَنْقَلِبْ | أَنْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ |
| on his heels | and who turns back | (will) you turn back on your heels? |
| وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ | شَيْئًا | فَلَنْ يَضُرَّ اللَّهَ |
| and Allah will give reward to the grateful | at all | then he will never harm Allah |

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَيَجْزِي الشَّاكِرِينَ ١٤٥ وَكَانَ مِنْ نَبِيِّ قَتَلَ مَعَهُ رِثْيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ١٤٦

145. And no person can ever die except by Allāh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it;

and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. 146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allāh's Cause) and along with whom (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allāh's way, nor did they weaken nor degrade themselves. And Allāh loves As-Sābirūn (the patient).

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| وَمَا كَانَ | لِنَفْسٍ | أَنْ تَمُوتَ | إِلَّا | بِإِذْنِ اللَّهِ |
| and it is not | for a person | that he dies | but | by (the) Leave (of) Allah |
| كِتَابًا | مُّوَجَّلًا | وَمَنْ يُرِدْ | ثَوَابَ | الدُّنْيَا |
| a term | appointed | and whoever desires | a reward | (of) the world |
| نُؤْتِيهِ | مِنْهَا | وَمَنْ يُرِدْ | ثَوَابَ | الْآخِرَةِ |
| We shall give him | of it | and whoever desires | a reward | (of) the Hereafter |
| نُؤْتِيهِ | مِنْهَا | وَسَنَجْزِي الشَّاكِرِينَ | وَكَاثِرِينَ | |
| We shall give him | of it | and We shall reward the grateful | and many | |
| مِنْ نَبِيِّ | قَاتَلَ مَعَهُ | رَبِّيُونَ | كَثِيرٌ | فَمَا وَهَنُوا |
| [of] a Prophet | fought with him | godly men | numerous | but they neither lost heart |
| لِمَا | أَصَابَهُمْ | فِي سَبِيلِ اللَّهِ | وَمَا ضَعُفُوا | |
| for what | befell them | in (the) way (of) Allah | nor (did) they weaken | |
| وَمَا اسْتَكَانُوا | وَاللَّهُ يُحِبُّ الصَّابِرِينَ | | | |
| nor they abased themselves | and Allah loves the steadfast | | | |

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٦﴾ فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَّ ثَوَابَ الْآخِرَةِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٧﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا
يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٨﴾

147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and

give us victory over the disbelieving folk." 148. So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves Al-Muhsinūn (the good-doers). 149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

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| وَمَا كَانَ قَوْلُهُمْ | إِلَّا | أَنْ قَالُوا رَبَّنَا | أَغْفِرْ لَنَا | ذُنُوبَنَا |
| and their saying was not | except | that they said our Lord | forgive [for] us | our sins |
| وَإِسْرَافَنَا | فِي أَمْرِنَا | وَتَبَّتْ أَقْدَامَنَا | وَأَنْصُرْنَا | |
| and our excesses (transgressions) | in our affairs | and set firmly our feet | and help us | |
| عَلَى الْقَوْمِ | الْكَافِرِينَ | فَآتَاهُمُ اللَّهُ | ثَوَابَ | الدُّنْيَا |
| against the people | [the] disbelieving | so Allah gave them | (the) reward | (of) this world |
| وَحَسَنَ | ثَوَابٍ | وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ | يَا أَيُّهَا | |
| and excellent | reward | and Allah loves the good-doers | O (you) | |
| الَّذِينَ آمَنُوا | إِنْ تَطِيعُوا | الَّذِينَ كَفَرُوا | يَرُدُّوكُمْ | |
| who believe | if you obey | those who disbelieve | they will drive you back | |
| عَلَى أَعْقَابِكُمْ | فَتَنْقَلِبُوا خَاسِرِينَ | | | |
| on your heels | and you will turn back (from Faith as) losers | | | |

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

150. Nay, Allāh is your Maulā (Patron, Lord, Helper, Protector), and He is the Best of helpers. 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zālimūn (polytheists and wrongdoers).

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| بَلِ اللَّهُ | مَوْلَاكُمْ | وَهُوَ | خَيْرُ | النَّاصِرِينَ | سَنُلْقِي |
| but Allah | (is) your Protector | and He | (is the) Best | (of) the helpers | We shall cast |

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| فِي قُلُوبٍ | الَّذِينَ كَفَرُوا | الرُّعْبَ | بِمَا أَشْرَكُوا |
| into (the) hearts | (of) those who disbelieved | terror | (because) of what they associated |
| بِاللَّهِ | مَا لَمْ يُنْزَلْ | بِهِ | سُلْطَانًا |
| with Allah | that which He did not send | with it | any sanction |
| النَّارَ | وَيَسَّ مَثْوَى | الظَّالِمِينَ | |
| (is) the Fire | [and] how bad is (the) abode | (of) the wrongdoers | |

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِّنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

152. And Allāh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allāh is Most Gracious to the believers.

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| وَلَقَدْ صَدَقَكُمُ اللَّهُ | وَعْدَهُ | إِذْ | تَحُسُونَهُمْ |
| and indeed Allah fulfilled to you | His Promise | when | you were destroying them |
| بِإِذْنِهِ | حَتَّى إِذَا فَشِلْتُمْ | وَتَنَزَّعْتُمْ | |
| with His Leave | until when you showed weakness | and you fell to disputing | |
| فِي الْأَمْرِ | وَعَصَيْتُمْ | مِّنْ بَعْدِ مَا | أَرَاكُمْ |
| about the order | and you disobeyed | after | He showed you |
| مَّا تُحِبُّونَ | مِنْكُمْ | الدُّنْيَا | وَمِنْكُمْ |
| what you love | of you (are some) | this world | and of you (some) |
| مَّن يُرِيدُ | الْآخِرَةَ | ثُمَّ صَرَفَكُمْ | عَنْهُمْ |
| who desire | the Hereafter | then He made you flee | from them |
| لِيَبْتَلِيَكُمْ | | | that He may test you |

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| وَلَقَدْ عَفَا | عَنْكُمْ | وَاللَّهُ | ذُو فَضْلٍ | عَلَى الْمُؤْمِنِينَ |
| and indeed He forgave | you | and Allah | (is) Most Gracious | to the believers |

إِذْ تَصْعَدُونَ وَلَا تَكَلُّونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي
أُخْرَبِكُمْ فَأَتْبَبَكُمْ غَمًّا يَغْمِرُ لِكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad ﷺ) was in the rear calling you back. There did Allāh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allāh is Well-Aware of all that you do.

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| إِذْ تَصْعَدُونَ | | وَلَا تَكَلُّونَ | | |
| (and remember) when you were climbing (the hill) | | and you were not paying a heed | | |
| عَلَى أَحَدٍ | وَالرَّسُولُ | يَدْعُوكُمْ | فِي أُخْرَبِكُمْ | فَأَتْبَبَكُمْ |
| to anyone | and the Messenger | was calling you | in your rear | then He rewarded you |
| غَمًّا | يَغْمِرُ | لِكَيْلًا | تَحْزَنُوا | عَلَى مَا |
| grief | for grief | so that you may neither grieve | for that which | escaped you |
| وَلَا مَا | أَصَابَكُمْ | وَاللَّهُ | خَيْرٌ بِمَا تَعْمَلُونَ | |
| nor (for) that which | befell you | and Allah | (is) Well-Aware of what you do | |

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِنْكُمْ وَطَآئِفَةٌ قَدْ
أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنْ
الْأَمْرِ شَيْءٌ قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلَّهِ يُخَفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ
كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ
مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

154. Then after the distress, He sent down security upon you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet ﷺ) and thought wrongly of Allāh—the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad ﷺ): "Indeed the affair belongs wholly to Allāh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allāh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allāh is All-Knower of what is in (your) breasts.

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| ثُمَّ أَنْزَلَ | عَلَيْكُمْ | مِّنْ بَعْدِ | الْغَمِ | أَمْنَةً |
| then He sent down | upon you | after | the grief (distress) | an inner peace |
| نُعَاسًا | يَغْشَى طَائِفَةً | مِّنْكُمْ | وَطَائِفَةٌ | |
| slumber | overtakes a group | of you | and (members of another) group | |
| قَدْ أَهَمَّتْهُمْ | أَنْفُسُهُمْ | يُظُنُّونَ بِاللَّهِ | غَيْرَ الْحَقِّ | ظَنَّ |
| certainly were concerned (about) | themselves | thinking of Allah | wrongly | thought |
| الْجَهْلِيَّةِ | يَقُولُونَ هَلْ | لَنَا | مِنَ الْأَمْرِ | مِنْ شَيْءٍ |
| (of) ignorance | they say (is there)? | for us | from the affair | anything |
| قُلْ إِنَّ الْأَمْرَ | كُلَّهُ | لِلَّهِ | يُخْفُونَ فِي أَنْفُسِهِمْ | مَا |
| say indeed the affair | all of it | (is) for Allah | they hide within themselves | what |
| لَا يُبْدُونَ | لَكَ | يَقُولُونَ | لَوْ كَانَ | لَنَا |
| they (do) not reveal | to you | they say | if (there) was | from the affair |
| مَا قُتِلْنَا هَاهُنَا | قُلْ | لَوْ كُنْتُمْ | فِي بُيُوتِكُمْ | |
| we were not killed here | say | (even) if you had been | in your houses | |
| لَبَرَزَ الَّذِينَ | كُتِبَ عَلَيْهِمُ | الْقَتْلُ | | |
| surely would have gone forth those | for whom was decreed | the death | | |
| إِلَى مَضَاجِعِهِمْ | وَلِيَبْتَلِيَ اللَّهُ | مَا فِي | صُدُورِكُمْ | |
| to the places of their death | and that Allah may test | what (is) in | your breasts | |

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| وَلِيْمَحْصَر | مَا فِي | قُلُوبِكُمْ | وَاللَّهُ | عَلِيمٌ |
| and that He may purge | what (is) in | your hearts | and Allah | (is) All-Knower |
| يَذَاتِ | | الصُّدُورِ | | |
| of what (is in) | | the breasts | | |

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَّوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitān* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed, has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing. 156. O you who believe! Be not like those who disbelieve (hypocrites) and who say about their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allāh may make it a cause of regret in their hearts. It is Allāh that gives life and causes death. And Allāh is All-Seer of what you do.

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| إِنَّ الَّذِينَ تَوَلَّوْا | مِنْكُمْ | يَوْمَ | الَّتَقَى الْجَمْعَانِ | |
| surely those who turned their backs | of you | (on the) day | the two hosts met | |
| إِنَّمَا اسْتَزَلَّهُمُ | الشَّيْطَانُ | بِبَعْضِ | مَا كَسَبُوا | |
| only made them slip | Satan | for some | (of) what they had earned | |
| وَلَقَدْ عَفَا اللَّهُ | عَنْهُمْ | إِنَّ اللَّهَ | غَفُورٌ | حَلِيمٌ |
| but indeed Allah forgave | them | verily Allah | (is) All-Forgiving | All-Forbearing |
| يَتَأَيَّهَا | الَّذِينَ ءَامَنُوا | لَا تَكُونُوا | كَالَّذِينَ كَفَرُوا | وَقَالُوا |
| O (you) | who believe | be not | like those who disbelieved | and said |

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| لَا إِخْوَانِهِمْ | إِذَا | صَرَبُوا فِي الْأَرْضِ | أَوْ كَانُوا عُرَىٰ |
| to their brethren | when | they were travelling through the earth | or they were fighting |
| لَوْ كَانُوا عِنْدَنَا | | مَا مَاتُوا | وَمَا قُتِلُوا |
| if they had been with us | | they would neither have died | nor they would have been killed |
| لِيَجْعَلَ اللَّهُ ذَلِكَ | | حَسْرَةً | فِي قُلُوبِهِمْ |
| so that Allah makes it | | a cause of regret | in their hearts |
| وَيُمِيتُ | وَاللَّهُ | بِمَا تَعْمَلُونَ بَصِيرٌ | |
| and causes death | and Allah | (is) All-Seer of what you do | |

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتْتُمْ لِمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾
 وَلَيْنَ مُتْتُمْ أَوْ قُتِلْتُمْ إِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ فِيمَا رَحِمَهُ مِّنَ اللَّهِ لَئِن لَّهُمْ وَلَوْ كُنْتَ
 فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ
 فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

157. And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass (of worldly wealths). 158. And whether you die or are killed, verily, to Allāh you shall be gathered. 159. And by the Mercy of Allāh, you (Muhammad ﷺ) dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allāh's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).

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| وَلَيْنَ قُتِلْتُمْ | فِي سَبِيلِ اللَّهِ | أَوْ مُتْتُمْ | لِمَغْفِرَةٍ |
| and if [indeed] you are killed | in (the) way (of) Allah | or die | surely forgiveness |
| وَرَحْمَةً | خَيْرٌ | مِّمَّا يَجْمَعُونَ | وَلَيْنَ مُتْتُمْ |
| and mercy | (are) better | than what they amass | and if [indeed] you die |
| أَوْ قُتِلْتُمْ | إِلَى اللَّهِ تُحْشَرُونَ | فِيمَا | رَحْمَةً مِّنَ اللَّهِ |
| or are killed | surely you will be gathered to Allah | and by | (the) Mercy of Allah |

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| لَئِنْ لَّهُمْ | وَلَوْ كُنْتَ فَظًّا | غَلِيظًا | الْقَلْبِ |
| you dealt gently with them | and had you been rough | (and) fierce | (of) heart |
| لَا نَفْضُوا | مِنْ حَوْلِكَ | فَاعْفُ | عَنْهُمْ |
| surely they would have broken away | from about you | so pardon | them |
| وَأَسْتَغْفِرُ | لَهُمْ | وَشَاوِرْهُمْ | فِي الْأَمْرِ |
| and ask forgiveness | for them | and consult them | in the (public) matters |
| فَإِذَا عَزَمْتَ | فَتَوَكَّلْ | عَلَى اللَّهِ | إِنَّ اللَّهَ |
| but when you have resolved | then put your trust | in Allah | verily Allah |

يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٦٠﴾

loves those who put their trust (in Him)

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦١﴾ وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦٢﴾ أَفَمَنْ أَتَّبَعَ رِضْوَانُ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَا لَهُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿١٦٣﴾

160. If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust. 161. It is not for any Prophet to take illegally a part of the booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly. 162. Is then one who follows (seeks) the good Pleasure of Allāh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allāh (by taking a part of the booty illegally - Ghulul)? - his abode is Hell, and worst indeed is that destination!

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| إِنْ يَنْصُرْكُمُ اللَّهُ | فَلَا غَالِبَ | لَكُمْ | وَإِنْ يَخْذُلْكُمْ | فَمَنْ |
| if Allah helps you | then none (can) overcome | you | and if He forsakes you | then who |
| ذَا الَّذِي | يَنْصُرُكُمْ | مِنْ بَعْدِهِ | وَعَلَى اللَّهِ | فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦١﴾ |
| (is there) that | can help you | after Him | and in Allah | let the believers put (their) trust |

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| وَمَا كَانَ | لِنَبِيِّ | أَنْ يَغْلُفَ | وَمَنْ يَغْلُفْ | يَأْتِ |
| and it was not | for a Prophet | that he defrauds | and whosoever defrauds | will bring forth |
| بِمَا غَلَّ | يَوْمَ | الْقِيَمَةِ | ثُمَّ تُوَفَّى | |
| what he had defrauded | (on the) Day | (of) Resurrection | then shall be fully recompensed | |
| كُلُّ نَفْسٍ | مَا كَسَبَتْ | وَهُمْ | لَا يُظْلَمُونَ | |
| person every | what he has earned | and they | shall not be wronged | |
| أَفَمِنْ أَتَّبَعَ | رِضْوَانِ اللَّهِ | كَمَنْ بَاءَ | | |
| (is) then (one) who followed? | (the) good Pleasure (of) Allah | like (the one) who is laden | | |
| بِسَخَطٍ | مِّنَ اللَّهِ | وَمَا وَهُ | جَهَنَّمَ | وَيَسَّ الْمَصِيرُ |
| with Wrath | of Allah | and his abode | (is) Hell | and worst is the destination |

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾ أَوَلَمَّْا أَصَابَتْكُمْ مُّصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

163. They are in varying grades with Allāh, and Allāh is All-Seer of what they do. 164. Indeed, Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error. 165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allāh has power over all things.

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| هُمْ | دَرَجَاتٍ | عِنْدَ اللَّهِ | وَاللَّهُ | بَصِيرٌ بِمَا يَعْمَلُونَ |
| they | (have different) grades | with Allah | and Allah | (is) All-Seer of what they do |

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| لَقَدْ مَنَّ اللَّهُ | عَلَى الْمُؤْمِنِينَ | إِذْ بَعَثَ | فِيهِمْ | رَسُولًا |
| indeed Allah conferred a favour | on the believers | when He sent | in them | a Messenger |
| مِنْ أَنْفُسِهِمْ | يَتْلُوا عَلَيْهِمْ | ءَايَاتِهِ | وَيُزَكِّيهِمْ | |
| from (among) themselves | who recites unto them | His Verses | and purifies them | |
| وَيُعَلِّمُهُمُ | الْكِتَابَ وَالْحِكْمَةَ | وَإِنْ كَانُوا | مِنْ قَبْلُ | |
| and teaches them | the Book and the Wisdom | and indeed they were | before (that) | |
| لَفِي ضَلَالٍ | مُبِينٍ ١٦٦ | أَوْ لَمَّا | أَصَابَتْكُمْ | مُصِيبَةٌ ١٦٧ |
| [certainly] in error | manifest | or when? | has befallen you | a calamity [indeed] |
| أَصَبْتُمْ مِثْلَهَا | قُلْتُمْ أَنِّي | هَذَا | | |
| you have (already) inflicted (to them) twice to that | you say from where | (is) this | | |
| قُلْ هُوَ | مِنْ عِنْدِ أَنْفُسِكُمْ | إِنَّ اللَّهَ | عَلَى كُلِّ شَيْءٍ | قَدِيرٌ ١٦٨ |
| say it (is) | from yourselves | indeed Allah | thing over every | (is) All-Powerful |

وَمَا أَصَابَكُمْ يَوْمَ التَّقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ١٦٦ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْ قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَبْعَنَكُمُ هُمْ لِلْكَفَرِ يَوْمَئِذٍ اقْرَبُ مِنْهُمْ لِلْإِيمَنِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ١٦٧ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ١٦٨

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the Leave of Allāh, in order that He might test the believers. 167. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.

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| وَمَا | أَصَابَكُمْ | يَوْمَ التَّقَى | الْجَمْعَانِ |
| and what | befell you | (on the) day (when) met | two hosts (armies) |

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| وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٨﴾ | | فَيَاذَنَ اللَّهُ | |
| [and] that He might know (test) the (true) believers | | (was) by (the) Leave (of) Allah | |
| هَمْ | وَقِيلَ | الَّذِينَ نَافَقُوا | وَلِيَعْلَمَ |
| to them | and it was said | those who were tainted with hypocrisy | and that He might know |
| لَوْ عَلِمْنَا | قَالُوا | أَوْ أَدْفَعُوا | فَقَاتِلُوا فِي سَبِيلِ اللَّهِ |
| had we known | they said | or defend (yourselves) | fight in (the) way (of) Allah |
| تَعَالَوْا | قَاتِلُوا | لَا تَتَّبِعَنَّكُمْ | هَمْ لِلْكَفْرِ |
| come | fighting (will take place) | certainly we would have followed you | to disbelief they |
| يَوْمَئِذٍ | أَقْرَبُ | مِنْهُمْ | لِلْإِيمَانِ يَقُولُونَ |
| that day | (were) nearer | [from them] (were) | they say (than) to Faith |
| مَا لَيْسَ | فِي قُلُوبِهِمْ | وَاللَّهُ أَعْلَمُ | بِمَا يَكْتُمُونَ ﴿١٦٩﴾ |
| what is not | in their hearts | and Allah has full knowledge | of what they conceal |

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمْ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٩﴾ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٧٠﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧١﴾

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your ownselves, if you speak the truth."

169. Think not of those who are killed in the way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision. 170. They rejoice in what Allāh has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

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| الَّذِينَ قَالُوا | لِإِخْوَانِهِمْ | وَقَعَدُوا | لَوْ أَطَاعُونَا |
| those who said | to their brethren | while they sat (at home) | had they followed us |

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| مَا قُتِلُوا | قُلْ | فَادْرَأُوا | عَنْ أَنْفُسِكُمْ | الْمَوْتَ |
| they would not have been killed | say | then avert | from your yourselves | the death |
| إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧١﴾ | وَلَا تَحْسَبَنَّ | الَّذِينَ قُتِلُوا | | |
| if you are truthful | and you think not | those who are killed | | |
| فِي سَبِيلِ اللَّهِ | أَمْوَاتًا | بَلْ أَحْيَاءٌ | عِنْدَ | رَبِّهِمْ |
| in (the) way (of) Allah | (as) dead | nay (they are) alive | with | their Lord |
| يُرْزَقُونَ ﴿١٧٢﴾ | فَرِحِينَ | يَمَّا | ءَاتَاهُمُ اللَّهُ | |
| they are well-provided | jubilant | for what | Allah has bestowed upon them | |
| مِنْ فَضْلِهِ | وَيَسْتَبْشِرُونَ | بِالَّذِينَ | لَمْ يَلْحَقُوا | بِهِمْ |
| of His bounty | and they rejoice | for those who | have not (yet) joined | them |
| مَنْ خَلْفَهُمْ | أَلَا خَوْفٌ | عَلَيْهِمْ | وَلَا هُمْ يَحْزَنُونَ ﴿١٧٣﴾ | |
| [of] left behind | that no fear | (shall be) on them | nor they will grieve | |

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

171. They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers. 172. Those who answered (the Call of) Allāh and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward. 173. Those (i.e. believers) to whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."

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| وَأَنَّ اللَّهَ | وَفَضْلٍ | مِّنَ اللَّهِ | يَسْتَبْشِرُونَ بِنِعْمَةٍ |
| and that Allah | and (His) bounty | of Allah | they rejoice in favour |

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| لَا يُضِيعُ أَجْرَ | الْمُؤْمِنِينَ | الَّذِينَ اسْتَجَابُوا لِلَّهِ |
| will not waste (the) reward | (of) the believers | those who responded to Allah |
| وَالرَّسُولِ | مِنْ بَعْدِ مَا | أَصَابَهُمُ |
| and the Messenger | after | befell them (they had received) |
| لِلَّذِينَ أَحْسَنُوا | مِنْهُمْ | وَاتَّقُوا |
| for those who did good | of them | and feared (Allah) |
| الَّذِينَ | قَالَ لَهُمْ | النَّاسُ |
| those | said to them | the people |
| لَكُمْ | فَاخْشَوْهُمْ | فَزَادَهُمْ |
| against you | so fear them | but it increased them |
| وَقَالُوا أَحْسَبُنَا اللَّهَ | وَنِعْمَ الْوَكِيلُ | |
| and they said Allah (is) sufficient for us | and He is Excellent Guardian | |

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ، فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُمْ مُّؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزَنُكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ شَيْعًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزْبًا فِي الْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

174. So, they returned with grace and bounty from Allāh. No harm touched them; and they followed the good Pleasure of Allāh. And Allāh is the Owner of Great Bounty. 175. It is only *Shaitān* (Satan) that suggests to you the fear of his *Auliyyā'* [supporters and friends (polytheists, disbelievers in the Oneness of Allāh and in His Messenger, Muhammad ﷺ)]; so fear them not, but fear Me, if you are (true) believers. 176. And let not those grieve you (O Muhammad ﷺ) who rush with haste to disbelieve; verily, not the least harm will they do to Allāh. It is Allāh's Will to give them no portion in the Hereafter. For them there is a great torment.

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| فَانْقَلَبُوا | بِنِعْمَةٍ | مِّنَ اللَّهِ | وَفَضْلٍ | لَّمْ يَمَسَّسْهُمْ | سُوءٌ |
| so they returned | with favour | of Allah | and bounty | touched them not | any harm |

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| وَاتَّبَعُوا رِضْوَانَ اللَّهِ | وَاللَّهُ | ذُو فَضْلٍ |
| and they followed (the) good Pleasure (of) Allah | and Allah | (is) Owner (of) Bounty |
| عَظِيمٍ | إِنَّمَا ذَلِكَ | الشَّيْطَانُ |
| Great | (it is) only that | Satan |
| فَلَا تَخَافُوهُمْ | وَخَافُونَ | إِنْ كُنْتُمْ مُؤْمِنِينَ |
| so fear them not | but fear Me | if you are (true) believers |
| الَّذِينَ يُسْرِعُونَ | فِي الْكُفْرِ | إِنَّهُمْ |
| those who rush | towards disbelief | verily they |
| يُرِيدُ اللَّهُ | أَلَّا يَجْعَلَ | لَهُمْ |
| Allah wills | that He will not give | to them |
| | عَذَابٌ | عَظِيمٌ |
| | (is) a torment | great |
| | وَلَهُمْ | |
| | and for them | |

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمَلِّ لَهُمْ لِيَزدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allāh. For them, there is a painful torment. 178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.

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| إِنَّ الَّذِينَ اشْتَرُوا | الْكَفْرَ | بِالْإِيمَانِ | لَنْ يَضُرُّوا اللَّهَ |
| indeed those who have purchased | disbelief | at the price of Faith | they will never harm Allah |
| شَيْئًا | وَلَهُمْ | عَذَابٌ | أَلِيمٌ |
| the least | and for them | (is) a torment | painful |
| أَنَّمَا نُمَلِّ | لَهُمْ | خَيْرٌ | لِّأَنفُسِهِمْ |
| that We give respite | to them | (is) good | for themselves |
| إِنَّمَا نُمَلِّ | لَهُمْ | خَيْرٌ | لِّأَنفُسِهِمْ |
| only We give respite | to them | (is) good | for themselves |

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| لِيَزِدَادُوا | إِثْمًا | وَلَهُمْ | عَذَابٌ | مُّهِينٌ |
| so that they may grow | (in) sinfulness | and for them | (is) a torment | humiliating |

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَتَأْمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

179. Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the *Ghaib* (Unseen), but Allāh chooses of His Messengers whom He wills. So believe in Allāh and His Messengers. And if you believe and fear Allāh, then for you there is a great reward.

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| مَا كَانَ اللَّهُ | لِيَذَرَ الْمُؤْمِنِينَ | عَلَى مَا | أَنْتُمْ | عَلَيْهِ |
| Allah is not | that He leaves the believers | on what | you | (are) on it |
| حَتَّى يَمِيزَ الْخَبِيثَ | مِنَ الطَّيِّبِ | وَمَا كَانَ اللَّهُ | لِيُطْلِعَكُمْ | |
| till He distinguishes the wicked | from the good | and Allah is not | (going) to inform you | |
| عَلَى الْغَيْبِ | وَلَكِنَّ اللَّهَ | يَجْتَبِي مِنْ رُسُلِهِ | مَنْ يَشَاءُ | |
| about the Unseen | [and] but Allah | chooses of His Messengers | whom He wills | |
| فَتَأْمِنُوا | بِاللَّهِ | وَرُسُلِهِ | وَإِنْ تُؤْمِنُوا | وَتَتَّقُوا |
| so believe | in Allah | and His Messengers | and if you believe | and fear (Allah) |
| فَلَكُمْ | أَجْرٌ | عَظِيمٌ | | |
| then for you | (is) a reward | great | | |

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

180. And let not those who covetously withhold of that which Allāh has bestowed on them of His bounty (wealth) think that it is good for them (and so they do not pay the obligatory *Zakāt*). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection. And to Allāh belongs the heritage of the heavens and the earth; and Allāh is Well-Acquainted with all that you do. 181. Indeed, Allāh has heard the statement of those (Jews) who say: "Truly, Allāh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

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| وَلَا يَحْسِبَنَّ | الَّذِينَ يَبْخُلُونَ | بِمَا | ءَاتَاهُمُ اللَّهُ |
| and (do) not think | those who covetously withhold | of what | Allah has granted them |
| مِنْ فَضْلِهِ | هُوَ | خَيْرًا | لَّهُمْ |
| of His bounty | (that) it | (is) good | for them |
| سَيُطَوَّقُونَ | مَا بَخَلُوا | بِهِ | يَوْمَ |
| will be hung about their necks | what they covetously withheld | (of it) | (on the) Day |
| الْقِيَمَةِ | وَلِلَّهِ مِيرَاثُ | السَّمَوَاتِ | وَالْأَرْضِ |
| (of) Resurrection | and for Allah (is the) heritage | (of) the heavens | and the earth |
| وَاللَّهُ | بِمَا تَعْمَلُونَ خَبِيرٌ | لَقَدْ سَمِعَ اللَّهُ | قَوْلَ |
| and Allah | (is) Well-Acquainted with what you do | indeed Allah has heard | (the) saying |
| الَّذِينَ قَالُوا | إِنَّ اللَّهَ فَقِيرٌ | وَنَحْنُ | أَغْنِيَاءُ |
| (of) those who said | verily Allah (is) poor | and we | (are) rich |
| مَا قَالُوا | وَقَتْلَهُمْ | الْأَنْبِيَاءَ | بِعِزِّ |
| what they have said | and their killing | (of) the Prophets | in defiance |
| وَنَقُولُ | ذُوقُوا عَذَابَ | الْحَرِيقِ | |
| and We shall say | taste (the) torment | (of) burning Fire | |

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٨١﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عِهْدُ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ

قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٢﴾ فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٣﴾

182. This is because of that (evil) which your hands have sent before you. And certainly, Allāh is never unjust to (His) slaves. 183. Those (Jews) who said: "Verily, Allāh has taken our promise not to believe in any Messenger unless he brings us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" 184. Then if they deny you (O Muhammad ﷺ), so were Messengers denied before you, who came with *Al-Baiyyināt* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

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| بِظُلَامٍ | وَأَنَّ اللَّهَ لَيْسَ | بِمَا قَدَّمْتُمُ أَيْدِيكُمْ | ذَٰلِكَ |
| unjust | and that Allah is never | (is because) of what your hands sent before | that |
| عَهِدَ إِلَيْنَا | إِنَّ اللَّهَ | الَّذِينَ قَالُوا | لِلْعَبِيدِ |
| has taken our promise | verily Allah | those who said | to (His) slaves |
| تَأْكُلُهُ | حَتَّىٰ يَأْتِينَا | لِرَسُولٍ | أَلَّا نُؤْمِنَ |
| devours it | until he brings to us | in any Messenger | that we shall not believe |
| بِالْبَيِّنَاتِ | مِّن قَبْلِي | رُسُلٌ | قَدْ جَاءَكُمْ |
| with clear signs | before me | Messengers | verily came to you |
| قُلْ | وَالَّذِي قُلْتُمْ | فَلِمَ قَتَلْتُمُوهُمْ | إِنْ كُنْتُمْ صَادِقِينَ |
| say | and with what you speak of | then why (did) you kill them | if you are truthful |
| النَّارُ | فَقَدْ كَذَّبَ رَسُولٌ | فَإِنْ كَذَّبُوكَ | فَإِنْ كَذَّبُوكَ |
| the fire | so indeed were Messengers rejected | then if they have rejected you | then if they have rejected you |
| جَاءُوا بِالْبَيِّنَاتِ | وَالْكِتَابِ | وَالزُّبُرِ | وَالْمُنِيرِ |
| who had come with clear signs | and the Book | and the Scripture | (the) illuminating |

كُلِّ نَفْسٍ ذَٰئِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَن زُحِرَ

عَنِ النَّارِ وَأَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾
 لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا
 الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِن تَصْبِرُوا
 وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). 186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh; but if you persevere patiently, and become *Al-Muttaqūn* (the pious) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

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| كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ | وَأِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ | يَوْمَ |
| death (shall) taste person every | and only you shall be paid your rewards | (on the) Day |
| أَلْفِكِمَّةٌ | فَمَنْ رُحِّحَ | عَنِ النَّارِ وَأَدْخَلَ الْجَنَّةَ |
| (of) Resurrection | then who was drawn away | and was admitted to Paradise from the Fire |
| فَقَدْ فَازَ | وَمَا الْحَيَاةُ | الدُّنْيَا إِلَّا مَتَاعٌ |
| then indeed he is successful | and (is) nothing the life | except (the) enjoyment (of) this world |
| الْغُرُورِ | لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ | وَأَنفُسِكُمْ |
| (of) illusory (deception) | you would certainly be put to test in your wealth | and your lives |
| وَلَتَسْمَعُنَّ | مِنَ الَّذِينَ | أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ |
| and you shall certainly hear | from those who | before you have been given the Book |
| وَمِنَ الَّذِينَ أَشْرَكُوا | أَذًى | كَثِيرًا وَإِن تَصْبِرُوا |
| and from those who practiced polytheism | hurtful things | and if you remain patient many |
| وَتَتَّقُوا | فَإِنَّ ذَلِكَ | مِنْ عَزْمِ الْأُمُورِ |
| and become pious | then indeed that | (is) from great matters |

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ
وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ مِمَّا قَلِيلًا فِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ الَّذِينَ
يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ
الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

187. (And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad ﷺ and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. 188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, – think not you that they are rescued from the torment, and for them is a painful torment.

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| وَإِذْ أَخَذَ اللَّهُ | مِيثَاقَ | الَّذِينَ | أُوتُوا الْكِتَابَ |
| and (remember) when Allah took | a covenant | (of) those who | were given the Scripture |
| لَتُبَيِّنُنَّهُ | لِلنَّاسِ | وَلَا تَكْتُمُونَهُ | فَنَبَذُوهُ |
| (that) you certainly explain it | to people | and you hide it not | but they threw it away |
| وَرَاءَ | ظُهُورِهِمْ | وَأَشْرَوْا | بِهِ |
| behind | their backs | and bought | with it |
| قَلِيلًا | ثَمَنًا | فِئْسَ | |
| little | a gain | and worst is | |
| مَا يَشْتَرُونَ ﴿١٨٧﴾ | لَا تَحْسَبَنَّ الَّذِينَ | يَفْرَحُونَ | |
| what they buy | you think not (that) those who | rejoice | |
| بِمَا أَتَوْا | وَيُحِبُّونَ | أَنْ يُحْمَدُوا | بِمَا |
| in what they have brought (done) | and they love | that they are praised | for what |
| لَمْ يَفْعَلُوا | فَلَا تَحْسَبَنَّهُمْ | بِمَفَازَةٍ | مِنَ الْعَذَابِ |
| they (did) not do | so you think not (that) they | (will) escape | from the torment |
| وَلَهُمْ | عَذَابٌ | أَلِيمٌ ﴿١٨٨﴾ | |
| and for them | (is) a torment | painful | |

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

189. And to Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things. 190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. 191. Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

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| وَلِلَّهِ مُلْكُ | السَّمَوَاتِ | وَالْأَرْضِ | وَاللَّهُ | عَلَىٰ كُلِّ |
| and for Allah (is the) dominion | (of) the heavens | and the earth | and Allah | over every |
| شَيْءٍ | قَدِيرٌ ﴿١٨٩﴾ | إِنَّ | فِي خَلْقِ | السَّمَوَاتِ |
| thing | (is) All-Powerful | indeed | in (the) creation | (of) the heavens |
| وَأَخْتِلَافِ | الَّيْلِ | وَالنَّهَارِ | لَآيَاتٍ | لِّأُولِي |
| and (in the) alternation | (of) night | and day | (are) verily signs | for men |
| الَّذِينَ يَذْكُرُونَ اللَّهَ | قِيَمًا | وَقُعُودًا | وَعَلَىٰ جُنُوبِهِمْ | وَيَتَفَكَّرُونَ |
| those who remember Allah | standing | and sitting | and (lying) on their sides | and they reflect |
| فِي خَلْقِ | السَّمَوَاتِ | وَالْأَرْضِ | رَبَّنَا | مَا خَلَقْتَ هَذَا |
| on (the) creation | (of) the heavens | and the earth | our Lord | You (did) not create this |
| بَطْلًا | سُبْحَنَكَ | فَقِنَا | عَذَابَ | النَّارِ ﴿١٩١﴾ |
| (in) vain | Glory be to You | then save us | (from the) torment | (of) the Fire |

رَبَّنَا إِنَّكَ مَن تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا

وَكَفَّرَ عَنَّْا سَيِّئَاتِنَا وَتَوَقَّفْنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاثِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zālimūn* (polytheists and wrongdoers) find any helpers. 193. "Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrār* (the pious believers of Islamic Monotheism). 194. "Our Lord! Grant us what You promised to us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

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| رَبَّنَا | إِنَّكَ | مَنْ | تُدْخِلُ النَّارَ | فَقَدْ أَخْزَيْتَهُ |
| our Lord | verily [You] | whom | You admit to the Fire | then surely You disgraced him |
| وَمَا | لِلظَّالِمِينَ | مِنْ أَنْصَارٍ ﴿١٩٣﴾ | رَبَّنَا | إِنَّا سَمِعْنَا |
| and (there will be) not | for the wrongdoers | any helpers | our Lord | indeed we heard |
| مُنَادِيًا | يُنَادِي لِلْإِيمَانِ | أَنْءَامِنُوا | بِرَبِّكُمْ | فَأَمَنَّا |
| a crier | calling to the Faith | that believe | in your Lord | so we have believed |
| رَبَّنَا فَاعْفِرْ | لَنَا | ذُنُوبَنَا | وَكَفِّرْ | عَنَّا |
| our Lord so forgive | [for] us | our sins | and expiate | from us |
| وَتَوَقَّفْنَا | مَعَ | الْأَبْرَارِ ﴿١٩٣﴾ | رَبَّنَا | وَءَاثِنَا |
| and make us die | with | the truly virtuous | our Lord | what [and] grant us |
| وَعَدْتَنَا | عَلَى رُسُلِكَ | وَلَا تُخْزِنَا | يَوْمَ | |
| You promised us | through Your Messengers | and (do) not disgrace us | (on the) Day | |
| الْقِيَمَةِ | إِنَّكَ | لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾ | | |
| (of) Resurrection | indeed You | never violate (Your) promise | | |

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثِيَ بَعْضُكُمْ مِّنْ بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقَتِلُوا

لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَذْخَلْنَاهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا
مَنْ عِنْدَ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

195. So, their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be they male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards."

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| فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ | فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ | فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ | فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ |
| (of) a worker | (do) not let go to waste labour | that I | their Lord [to] them so answered |
| مِنْكُمْ مَنْ ذَكَرِ أَوْأُنْثَىٰ بَعْضُكُمْ | مِنْكُمْ مَنْ ذَكَرِ أَوْأُنْثَىٰ بَعْضُكُمْ | مِنْكُمْ مَنْ ذَكَرِ أَوْأُنْثَىٰ بَعْضُكُمْ | مِنْكُمْ مَنْ ذَكَرِ أَوْأُنْثَىٰ بَعْضُكُمْ |
| so those who emigrated | (is) from (the) other | each of you | or female from male of you |
| وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي | وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي | وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي | وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي |
| in My Cause | and were persecuted | from their homes | and were driven out |
| وَقَاتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ | وَقَاتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ | وَقَاتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ | وَقَاتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ |
| and who fought | surely I will remit from them | and were killed | their evil deeds |
| وَلَا أَذْخَلْنَاهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا | وَلَا أَذْخَلْنَاهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا | وَلَا أَذْخَلْنَاهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا | وَلَا أَذْخَلْنَاهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا |
| and would certainly admit them | (to) Gardens | flow under them | a reward [the] rivers |
| مَنْ عِنْدَ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾ | مَنْ عِنْدَ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾ | مَنْ عِنْدَ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾ | مَنْ عِنْدَ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾ |
| from (the) Presence (of) Allah | and Allah | with Him | (is the) best (of) rewards |

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَّعُ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ
وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا نَزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. 197. A brief enjoyment; then their ultimate abode is Hell; and

worst indeed is that place for rest. 198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise) ; therein are they to dwell for ever, an entertainment from Allāh; and that which is with Allāh is the best for Al-Abrār (the pious believers of Islamic Monotheism).

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| لَا يَغُرَّتْكَ | | تَقَلُّبُ | | الَّذِينَ كَفَرُوا | |
| let not deceive you | | (the) fluctuation (free disposal) | | (of) those who disbelieved | |
| فِي الْبَلَدِ ﴿١٩٧﴾ | مَتَعٌ | قَلِيلٌ | ثُمَّ مَا وَنَهُمْ | جَهَنَّمَ | |
| in the land | an enjoyment | brief | then their destination | (is) Hell | |
| وَبِئْسَ الْمِهَادُ ﴿١٩٨﴾ | لَكِنَّ الَّذِينَ | اتَّقُوا رَبَّهُمْ | لَهُمْ | جَنَّاتُ | |
| and worst is the resting place | but those who | fear their Lord | for them | (are) Gardens | |
| تَجْرَى مِنْ تَحْتِهَا | الْأَنْهَارُ | خَالِدِينَ | فِيهَا | نُزُلًا | |
| flowing under them | the rivers | they (would) dwell forever | therein | a hospitality | |
| مِنْ عِنْدِ اللَّهِ | وَمَا | عِنْدَ اللَّهِ | خَيْرٌ | لِلْأَبْرَارِ ﴿١٩٩﴾ | |
| from (the) Presence (of) Allah | and that which | (is) with Allah | (is) best | for the righteous | |

وَإِنْ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢٠٠﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠١﴾

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the Verses of Allāh for a little price, for them is a reward with their Lord. Surely, Allāh is Swift in account. 200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so that you may be successful.

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| وَإِنْ | مِنْ أَهْلِ | الْكِتَابِ | لَمَنْ |
| and certainly | among (the) people | (of) the Scripture | surely (there are those) who |

| | | | | | |
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| وَمَا أُنْزِلَ | | إِلَيْكُمْ | وَمَا أُنْزِلَ | | يُؤْمِنُ بِاللَّهِ |
| and what has been revealed | | to you | and what has been revealed | | believe in Allah |
| بِعَايَةِ اللَّهِ | | لَا يَشْتَرُونَ | خَاشِعِينَ لِلَّهِ | | إِلَيْهِمْ |
| (the) Verses (of) Allah | | they (do) not sell | they bow to Allah in humility | | to them |
| ثَمَنًا | قَلِيلًا | أُولَئِكَ لَهُمْ | أَجْرُهُمْ | عِنْدَ رَبِّهِمْ | إِنَّ اللَّهَ |
| (at) a price | little | those | for them | (is) their reward with | indeed Allah |
| سَرِيعٌ | الْحِسَابِ | يَتَّيْنَهَا | الَّذِينَ ءَامَنُوا | أَصْبِرُوا | وَصَابِرُوا |
| (is) Swift | (to take) account | O (you) | who believe | be steadfast | and [be] patient |
| وَرَابِطُوا | | وَاتَّقُوا اللَّهَ | لَعَلَّكُمْ تَفْلِحُونَ | | |
| and stand firm as guards | | and fear Allah | so that you may be successful | | |